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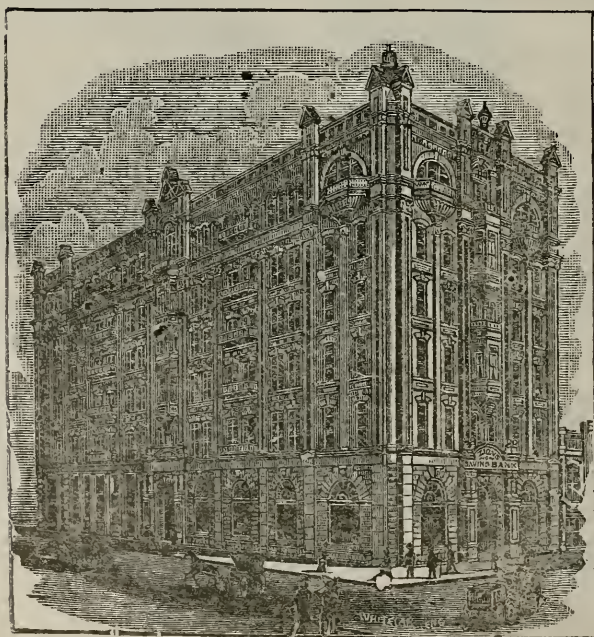
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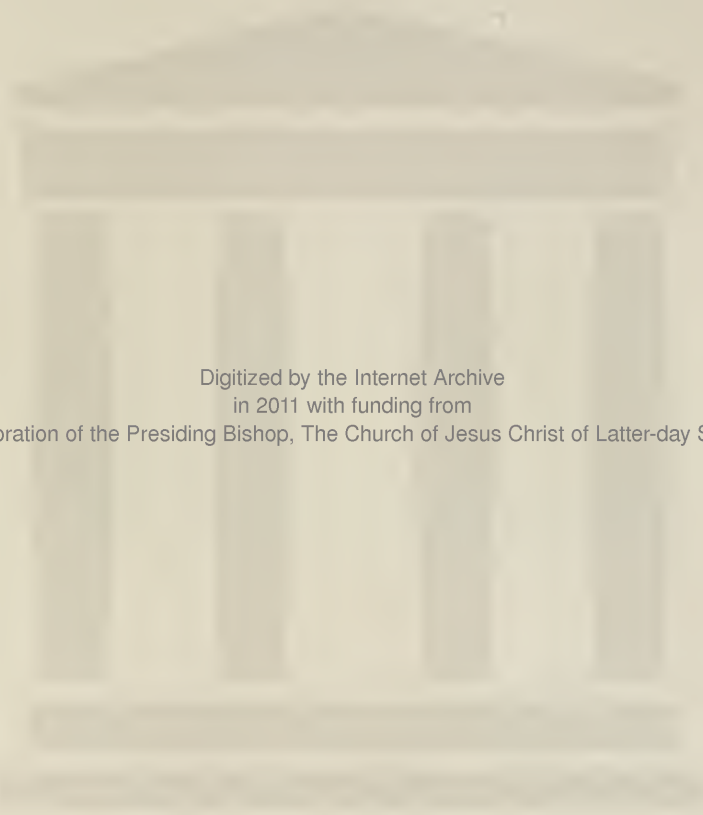
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THREE SIDES OF ONE OF THE REMARKABLE ALTARS
AT COPAN. (See Sketch, page 448.)

IMPROVEMENT ERA.

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APRIL, 1905.

No. 6.

SUNDAY IN THE NEW TESTAMENT.

JEWISH AND CHRISTIAN SABBATHS.

BY FREDERIC CLIFT, M. D., OF THE BRIGHAM YOUNG UNIVERSITY.

[In a note to Dr. Clift, dated San Francisco, January 16, 1905, Elder Jos. E. Robinson, president of the California Mission of the Church of Jesus Christ of Latter-day Saints, says:

"I have read your article on *Sunday in the New Testament* which you submitted to me, with great satisfaction and interest, and think it will be of much worth to the missionaries, especially those who come in contact frequently with the 'Adventists,' who as you know, have challenged the 'world' to show any authority for the observance of the Sunday as a holy day, save the action and dictation of the Catholic church. In common with all protestants, they charge us, the Latter-day Saints, with following the Pope of Rome in this matter, ignoring, of course, the revelation to the Prophet Joseph on this subject. I think your argument a sufficient proof to the contrary, and a clear exposition of the fact that Sunday was the early Christian day of worship."—EDITORS.]

Although in the Book of Revelation, 1: 10, it is written, "I was in the spirit on the Lord's day," yet it is denied by some that the Bible recognizes Sunday as a Sabbath. The Lord, however, does not leave those who seek him in spirit and in truth without ample witness to the facts which are necessary for their spiritual advancement: provided they endeavor to exercise their faculties,

and search after truth and for the evidences which God provides in both ancient and modern revelation.

In a previous article* it was shown that the authorized, or King James, translation of 1611, was the outcome of compromise; and that it oftentimes gives inaccurate renderings of the Greek text. In it, reference was made to the fact that in Matthew 28:1, the Greek word *Sabbatone*, meaning "Sabbath," is used twice, being correctly translated as "sabbath" in the first part of the verse, but incorrectly translated as "week" in the subsequent part of the same verse. This is the first direct intimation we have in the New Testament of the establishment of a new Sabbath for Christians, but the fact is lost sight of because, in the words of the King James translators, "we have not tied ourselves to an uniformity of phrasing or an *identity of words*." This studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the chief blemishes of this version. We admit that this variety of rendering conduced to its happy terms of expression and musical cadences, but submit that it is inconsistent with the requirements of faithful translation. So, in this verse referred to, the euphonized term, "First day of the week," rightly understood, represents the exact time of the Apostolic Sabbath, but does not represent its Sabbatic character, and this, because of the translators studied avoidance of "uniformity of phrasing" and "identity of words."

Before proceeding further, it may be helpful to state the following propositions:

1. Jesus rose from the dead on the morning of the first day of the week, which corresponds with our Sunday.
2. The event is described by all four Evangelists.
3. All four Evangelists call the day of Christ's resurrection, "Sabbaton."
4. The Church of Christ has *always* kept the first day of the week as the Christian Sabbath.
5. The earliest records state that such was the case.
6. There is no record stating that they did not so keep it.
7. The records show that on several occasions Christ's followers met together on the first day of the week.

*IMPROVEMENT ERA, July, 1904.

8. There is no record that they ever gathered together on the Jewish Sabbath.

9. There are numerous instances in which the Lord's day, or first day of the week, is said to be a Sabbath.

10. The Christian Sabbath, the Lord's day, began "very early in the morning."

11. That although the Galileean fishermen and other writers of the Bible were inspired of God, yet there is no evidence that the King James translators were so inspired; on the contrary, they represented different and opposing religious sects.

The question arises, what name was given by the Jews to the last day of the week, their seventh day Sabbath? The copy of the Old Testament used and quoted from by our Lord and his apostles was known as the Greek Septuagint in which Exodus, 20: 8, reads: *Mneesthecti teen heemeran tone Sabbatone hagiazein auteen*, "Remember the day of the Sabbaths to hallow it."

The Jews, therefore, knew their Sabbath as "the day of the Sabbaths," and when they became Christians, and the day of the resurrection and every recurring eighth day became their Sabbath, they gave it a distinctive name, "The one of the Sabbaths," *Mian Sabbatone*. *Mia* is the Greek form of the cardinal number "one," and is so translated some sixty-nine times in the New Testament. Here we have two distinct Sabbaths, the Jewish, which was just ending, the Christian, which was just dawning. The Maries had probably left their homes before light, to avoid attracting attention, and reached the sepulchre just as the sun was risen.

Luke contrasts the two Sabbatical dispensations by using the two Greek conjunctions, *men—de*, thus marking a clear antithesis, saying: The women rested on the *men Sabbatone*, but *tee de mia tone Sabbatone*, "on the one of the Sabbaths," very early in the morning they came unto the sepulchre, bringing the spices, etc., Luke 23: 56, and 24: 1. If these two days were not both Sabbaths, there could be no ground for Luke's antithesis, and if the two Sabbaths were alike in every respect, then neither the acts of the women nor the days could be set in contrast. Luke has made *men* and *Sabbatone* inseparable; therefore, he spoke of two distinct

Sabbaths. On the one, the Jewish, or ante-resurrection Sabbath, rest was the one and only duty, and the women rested as commanded. It began with the setting sun. The other, the Christian or post-resurrection, "the one of Sabbaths" was a day of activity for doing good. It began with the rising sun. They came very early, to bring the spices they had prepared. It was a day for worship, seeing Christ they worship him. The phrase, *Mian Sabbatone*, "one of Sabbaths," became crystallized, and we find Paul, in I Cor. 16: 2, using the same words as the writers of the four gospels.

Let us follow Paul to Antioch, Acts 13: 13-44. As his custom was, he went into the synagogue on the Sabbath day, and the rulers, those in charge of the meeting, invited him to speak to the people. The Jews were not much impressed by his talk, but the Gentiles besought that these words might be preached to them the "Next Sabbath," *Metaxu Sabbatone*. Turning to the marginal reference in King James translation, verse 42, we find an alternative reading for these two words, "In the Sabbath between." This is a correct and exact translation of the two Greek words. So, then, the Gentiles were aware that there was another Sabbath coming in between that day and the following Sabbath of the Jews. Not only does the word *metaxu*, "between," prove this, but verse 44 agrees with the same idea, "And the next Sabbath day." The word translated "next" in this verse, is not *metaxu*, as in verse 42, but *erchomeno*, which properly means "coming," and well expresses the idea that the subsequent assembly was held on the day following the Jewish Sabbath; *viz.*, the coming Lord's day, when almost the whole city came together to hear the word of God. This meeting was probably held out of doors in some large, open place, for the synagogue would not have been large enough to contain almost the whole city. Consider, the Gentiles had no respect for the Jews or their Sabbath, and had no control over their synagogue. Why should they ask Paul to preach to them in a building over which neither they nor Paul had any authority? Why should they wait a week? Paul was far too much in earnest to stand by, speechless, during seven whole days, while the Gentiles were crying out for the bread of life. Accordingly, it must be admitted that it was a meeting controlled by Christians, held by them on

the first day of the week, the following day, the "between Sabbath," and that Paul then and there preached to "almost the whole city." In order that there may be no misunderstanding, let us examine other passages in the New Testament in which this word *metaxu* occurs. They are nine in number; in six it is translated "between:" Matt. 18: 15; 23: 35; Luke 11: 51; 16: 26; Acts 12: 6; 15: 9. Twice it is translated "meanwhile:" John 4: 31, and Romans 2: 15; but notice that in this last instance, it is rendered correctly in the margin as "between." Once, *viz.*, in the text under consideration, it is translated "next," but with the marginal correction, "between." The Latins used the word "inter" when translating "metaxu." This word "inter" is used to express "two points of time *between* which anything occurs." To the candid mind, the original Greek, when thus examined, allows of no alternative, there could be no room for such language, if there had not been another Sabbath day coming in *between* two Jewish Sabbaths.

Another recorded occasion upon which the disciples came together on the "one of the Sabbaths" was during Paul's stay at Troas, Acts 20: 6. It contains both positive and negative evidence. Paul, in company with seven other brethren, abode seven days at Troas. There is no record of any meeting being held on the last day of the week—the Jewish Sabbath—but we have the positive evidence that Paul allowed his ship to go ahead, indicating that he had some urgent reason for staying behind, and beyond the day of the Jewish Sabbath. It was to break bread, to partake of the Lord's Supper with his followers, upon the "one of the Sabbaths," when the disciples came together. These words proclaim that it was a matter of course for them to assemble or come together on that day to break bread. There is no statement or record in the New Testament of any similar Christian meeting being held on a Saturday. On the contrary, Paul, on this occasion, allowed his ship to sail and deliberately waited until after the Jewish Sabbath in order to meet with the Saints on the first day of the week, and he departed early on the Monday morning to overtake his ship.

If Acts 16: 13, *Tee te heemera tone Sabbatone*, translated incorrectly "and on the Sabbath" instead of "and on the day of the Sabbaths," is quoted against this view, it will be remembered that

the apostolic mission was to the Jews first, and a reference to 17: 2, shows that Paul's manner or habit was to visit the synagogues on every Jewish Sabbath day to reason with the Jews out of the scriptures. Common sense would lead him to go where he could address large bodies of Jews, who otherwise would not trouble themselves to come together to hear him preach the gospel. On this particular "day of the Sabbaths,"—Sunday—he went out of the city by the riverside where prayer was wont to be made. The Jewish Sabbath was the day for argument in the synagogues; the Christian Sabbath, the day for prayer, praise and baptism. Lydia, the seller of purple, was probably baptized in the river on this very Sabbath day. It being usual to baptize converts immediately on their believing, as instanced in the case of Phillip and the Eunuch.

To those who have listened to arguments advocating Saturday the seventh day, and that day only, as the acceptable Sabbath of the Lord, it may be a surprise to be told that Sunday, or the first day of the week, is called a Sabbath eight times in the New Testament; and to those who look upon the King James Bible as an inspired translation, it may come as a shock to find that eight mistakes have been made in this one subject alone. Other scholars just as competent as those selected by King James have been blessed with as good, if not better, facilities for translating the various books of the Bible, and have not hesitated to correct or amend it. The New Testament was written in Greek, Latin being the chief contemporaneous language, and although the common use of both languages died out in the early Christian centuries, we have Latin copies of the Greek Testament which are extremely useful in proving the correctness of the meaning of disputed passages. Thus, the Greek word *baptizo* is translated by the Latin word *immergo*, showing conclusively that immersion was the practice of the early Christians. In considering or rendering these eight passages giving the Sabbatic character to the first day of the week, let us compare the Greek text, in corresponding English characters, with Latin, German, Swedish and English translations, the latter being of both recent and early date. It will be noticed that the King James and its associate versions are practically the only ones that translate *Sabbatone* by the words Sabbath in one

place and week in another, and we may well stop and ask the question, why should the King James translators be looked upon as infallible?

Taking these eight mistranslations in order, we find:

(1) Matt: 28: 1.

Greek text: Opse de "Sabbatone" tee epiphoskousee eis mian "Sabbatone."

Literal translation: Late but of "Sabbaths" the dawning into one of "Sabbaths."

Latin translation: Vespere autem "Sabbatorum" lucescenti in unam "Sabbatorum."

Tyndale's translation: (1530 A. D.) The "Sabbath" daye at even which dawneth the morrow after the "Sabbath."

Cranmer's translation: (1539 A. D.) Upon an evening of the "Sabbathes" which dawneth the fyrst daye of the "Sabbathes."

German translation: Am abend aber des "Sabbaths" welcher aubright am morgen des ersten feiertages der "Sabbathen."

King James' translation: (1611. A. D.) In the end of the "Sabbath" as it began to dawn toward the first day of the "week."

But in the evening of the "Sabbath" which approached the morning of the first holy day of the Sabbaths."

Swedish translation: Om "Sabbats" aftonen i gryningen på första "Sabbaten."

Danish translation: Men der "Ugen" var ude, da det lyste op til den første [dag] i "Ugen."

Icelandic translation: (1803 A. D.) At kvölde "Sabbaths dagsins" sa er hefst hinn fyrste heilagur dagur i "Sabbaths dagum."

The reader will note the similarity in each language of the quoted words, the only exception being in that of the King James.

(2) Mark 16: 1.

Greek text: Kai diagenomenou tou "Sabbatou."

Latin translation: Et peracto Sabbatho.

Tyndale's translation: When the Sabbath was past.

King James' translation: And when the Sabbath was past.

Swedish translation: Och då Sabbaten framgånge var.

The use of this Greek word, *diagenomenou* distinctly shows

that the Jewish Sabbath had passed over or away. Dr. Young, in his *Commentary*, claims that this word indicates the passing away of the covenant and its Sabbath.

Mark 16: 2.

Greek text: Kai lian proi tees mias Sabbatone erchontai.

Latin translation: Et valde mane una Sabbatorum veniunt.

German translation: Und sei kamen zum grabe an Einem Sabbather.

Tyndale's translation: And early in the morning, the first day of the Sabbaths, they came.

King James' translation: And very early in the morning, the first day of the week, they came.

Swedish translation: Och på den ena Sabbaten.

(3) Mark 16: 9.

Greek text: Anastas de proi protee Sabbatone.

Latin translation: Resurgens autem Jesus mane prima Sabbati.

German translation: Jesus aber da er auferstanden war fruhe am Ersten tage der Sabbather.

King James' translation: Now, when Jesus was risen early the first day of the week.

Literal translation: Now when Jesus was risen early the very first of the Sabbaths.

Swedish translation: Men när Jesus uppst³änden var om morgonen, på första Sabbatsdagen.

The meaning of the Greek word *protee* is "first in dignity or importance," with a superlative meaning of "very first."

Mark 12: 29. The scribe having asked—Which is the *protee* commandment of all? Jesus answered, The *protee* is, Thou shalt love the Lord thy God; this is the *protee* commandment. Was it accident that inspired Mark to use this word *protee* and to call the first day of the week the *protee* Sabbath?

(4) Luke 24: 1.

Greek text: Tee de mia tone Sabbatone.

Literal translation: But in the one of the Sabbaths.

Latin translation: At una Sabbatorum.

King James' translation: Now upon the first day of the week.

German translation: Aber an der Sabbather einem sehr furhe.

Swedish translation: På den ena Sabbaten.

We have already considered the antithesis which Luke suggests by his use of the Greek words, *men*, in the preceding verse, and *de* in this verse.

(5) John 20: 1.

Greek text: Tee de mia tone Sabbatone.

Latin translation: At una Sabbatorum.

German translation: An der Sabbather einen kommt.

Tyndale's translation: The first day of the Sabbaths.

King James' translation: The first day of the week.

Swedish translation: På den ena Sabbaten.

(6) John 20: 19.

Greek text: Ousees oun opsias tee hemera ekeinee tee mia tone Sabbatone.

Tyndale's translation: The same day at night which was the first day of the Sabbaths.

Latin translation: Existente ergo vespere die illo una Sabbatorum.

King James' Translation: Then the same day at evening being the first day of the week.

German translation: Am abend aber desselbigen Sabbaths.

Literal translation: In evening of the same Sabbath.

Swedish translation: Men om aftonen på den samma Sabbaten.

These two verses are useful as proving that the events of the evening in question took place on the resurrection day, for John states it was the "same Sabbath."

(7) Acts 20: 7.

Greek text: En de tee mia tone Sabbatone.

Latin translation: In autem una Sabbatorum.

King James' translation: And upon the first day of the week.

Emphatic Diaglott translation: In the first of the Sabbaths.

German translation: Auf einem Sabbath. "Upon the one of Sabbaths."

Swedish translation: På en Sabbat.

(8) I. Cor. 16: 2.

Greek text: Kata mian Sabbatone.

Latin translation: Per unam Sabbatorum.

King James' translation: Upon the first day of the week.

German translation: Auf einem jeglichen Sabbath.

Literal translation: Upon each one of the Sabbaths. (This shows a continuing habit of meeting on the Lord's day.)

Swedish translation: På den ena Sabbaten.*

In all these passages, except Mark 16: 9, Sabbathon is in its plural form. Now, either the singular or plural form would apply to the Lord's day Sabbath, but the plural form cannot be construed as meaning the first of the week. To say that they came to the sepulchre early the first of the weeks is to make nonsense. The word of the Lord is right, and it is but following an old rut of error, adopted by the King James from a contemporary Presbyterian version, known as the Genevan, 1557 A. D., when we render the same word *Sabbatone*, as a Sabbath of one day, in one part of a verse, and as a week of seven days, in another part of the same verse.

* The Bible societies of England and America have translated the King James' version, with all its errors and imperfections, into most of the foreign languages of the world. Our missionaries are therefore cautioned to insist on translations from the original Bibles of the country. Thus the Swedish Bible, from which the above extracts are taken, was published at Göteborg, in 1794, A. D., by Samuel Norberg. It is a copy of the original Swedish Bible, and not a translation from the King James' version, which, it may be added, are sold at almost nominal prices, and are therefore becoming generally used in foreign countries. Without multiplying references from other versions, it may be added that the old Danish Bible, printed by order of King Frederick, 1749, although it translates *Sabbaton* by the word *Ugen*, meaning "week," yet it is consistent, inasmuch as in Matt. 28: 1, it translates both Sabbatons as "week," thereby doing away with the Sabbatical character of both the Jewish last day of the week, and the Christian first day of the week.—F. C.

There is another instance in which *Sabbaton* is mistranslated by the same translators. In Luke 18: 12, the Pharisee makes his boast and says: "I fast twice in the week." There was nothing to boast of in this; the Greek, however, states that he fasted twice each *Sabbaton*, which accords with the condition, for three meals a day was customary.

It may be noted here that Calvin in his translation of the New Testament rejects the phrase, "The first day of the week," and renders it "One of the Sabbaths." Dr. Sutherland, in his testimony before the Senate Rest Bill Committee, in 1889, said, "The day on which he arose is called a Sabbath or one of the Sabbaths," and that the phrase, "the first day of the week," which we find in our English version, ought never to have been there. If any man will examine the original Greek text, he will see that there is nothing in the word about the first day of the week. (*Senate Documents*, page 53).

The evidence is, therefore, conclusive that five of the New Testament writers refer to the first day of the week as a Sabbath, and John, in addition to his statements in his gospel, calls it the Lord's day. These writers were not only inspired, but were well able to express their thoughts in Greek, and knew that *hebdomas* was the proper word in which to express the idea of "week." That there is no mystery about the use of this word is proved from the fact that we get the hebdomadal division of time into seven days from this word *hebdomas*, "a week." The word *Sabbaton* is found some sixty-seven times in different forms, but in every instance the context proves that the word is used to mean a sacred day and nothing else.

That this was the understanding of the early Christian fathers, from Ignatius, (who by tradition is said to have been the child that Jesus blessed) to Hilary, 360 A. D., is proved from their writings. Dr. Hesse, in his Bampton lectures, 1860, says: "The writers of the first two centuries from the death of John treat the Lord's day as part and parcel of apostolic and scriptural Christianity. It was never defended, for it was never impugned, never confounded with the (Jewish) Sabbath, but carefully distinguished from it, not of severe sabbatical character, but of joy and cheerfulness, a day of solemn feasting for the Eucharist, united prayer,

instruction and alms-giving." He further says: "It was only after the third century, and even then only gradually, that the Christian and Jewish institutions were confused, and that tendencies toward Sabbatarianism began."

The apostolic writers were regarded as unlearned and ignorant men, (Acts 4: 3) and we find Paul in II Cor. 10: 10, refers to his speech being described as "contemptible." As sectarians of today attack the literary ability of the Latter-day Saints, and endeavor to throw ridicule upon the Book of Mormon, and the revelations of Joseph Smith, Wilford Woodruff, and others, so we find carping critics misrepresenting and mistranslating the writings of the associates of our Blessed Lord.

As early as A. D. 294, we find that Arnobius, in his defense of the writings of the early Christians, says: "This is a stronger reason for believing that they have not been adulterated by any false statements, but were put forth by men of simple mind, who knew not how to trick out their tales with ornaments. Truth never seeks deceitful polish, is not diminished if error is made in number, or case, preposition, participle or conjunction. We see you (Gentiles) using masculine as feminine, and those you call neuters, in this way and in that, without distinction; therefore, it is vain for you to say our works are disfigured with monstrous solecisms; you are involved in similar errors." (*Adv. Gentis*, B. I., sec. 58.)

This, if it had been written subsequent to the publication of the King James translation, would have formed a strong indictment of those who, for the sake of peace, bartered away many precious truths when revising the work of Tyndale, the translator and publisher of the first English Bible from the original Greek. For, as already stated, the King James' version was the outcome of controversy between the Episcopalean and Presbyterian church systems. During the preceding reign of Elizabeth, Dr. Nicholas Bound, about 1595, took an active part in the discussion of the seventh day Sabbath question in which both the Episcopaleans and Puritans joined. Some ten years later, the revision of the Bible was ordered by King James; and although, as we have seen, Tyndale's translation of 1530, as also the great Bible of Henry VIII, and several of the subsequent revisions, had rendered *mia tone Sabbatone* as the "first day of the Sabbaths," yet James, having appointed men from both

religious parties, allowed them a free hand in settling their difficulties and in making such changes as would promote unity among his subjects, and conduce to the political welfare of his kingdom. The compromise, as facts suggest, did not hurt the Episcopaleans, because they relied, not so much on what the Bible said, as upon tradition and custom as handed down to them by the Catholic church,—much as the Latter-day Saints of today rely on the revelation given to Joseph Smith, Sunday, August 7, 1831, in which the Sunday question is settled once for all, so far as his followers are concerned, (*Doctrine and Covenants*, sec. 59:9-12). On the other hand, the reading as found in King James was acceptable to the Puritans, or Presbyterians, inasmuch as it did not prevent those so disposed from arguing along the lines at that time, and now again, taken by latter-day sectarians. Consequently, both were content with a translation which, although fixing for those whose minds were rightly disposed, the time of the Christian Sabbath as the first day of the week, yet deprived that day of its Sabbatical character.

For the purpose of argument, let it be admitted that the learned revisors of the New Testament were entitled to call the Christian Sabbath the first day of the week, just as it would be correct to call the Jewish Sabbath the last day of the week. This does not get rid of the fact that the resurrection day is in all Greek Testaments called "Sabbath." Why call the Jewish Sabbath, a Sabbath, and not call the resurrection day a Sabbath, when the same identical Greek word *Sabbaton* is applied to both, and used in the very same case and number? (Matt. 28: 1).

Provo, Utah.

ASCENT OF MAUNA HALEAKALA. MOUNTAIN OF THE "HOUSE OF THE SUN."

BY W. W. CLUFF, MISSIONARY TO HAWAII IN 1854-58 AND IN 1864.

This grand mountain is located on East Maui, the second largest island in the Hawaiian group.

Haleakala is probably ten thousand feet above sea level, rising gradually, on three sides from the seashore, a distance of twenty to thirty miles. On the northwest side and extending from sea to sea, is the beautiful plain of Kahului.

This valley, or plain, only fifty feet above sea level, is twelve to fifteen miles in width, and separates the high precipitous mountains of West Maui from Haleakala on the east. This now fertile plain, for more than a thousand years past, has been the scene, perhaps, of a hundred bloody battles. The blood of tens of thousands of brave warriors has contributed to the enrichment of the soil.

In this fertile valley, or plain, Mr. Claus Spreckles, the "sugar king of the Sandwich Islands," owns and operates the largest sugar plantation in the world.

In the top of Haleakala is the largest extinct volcano in the known world. The rim of the cauldron, or pit, being over twenty miles in circumference, and the pit itself more than two thousand feet deep. On the west side of this mountain, and well up its base, overlooking the beautiful plain and extensive cane fields below, is the native village of Kula. This town is renowned as being the place where, in 1851, Elder George Q. Cannon baptized the first native Hawaiian into the Church of Jesus Christ of Latter-day Saints.

In 1857, the writer, in company with two other elders and three native guides, arranged to go up to the top of this great

mountain and view the wonderful "palace of the sun"—the now slumbering, but once mighty volcano!

Having secured good, sure-footed saddle horses, provisions, and a blanket each, to guard against the cold in that high and rare atmosphere, we started, in the early morning, on the long, tedious ascent. The bridle path, or trail, often leading through dense underbrush and creeping vines; over ancient flows of lava, deeply furrowed and broken and so rough and precipitous, in places, that, had our animals not been remarkably sure-footed, it might have cost us broken limbs, if not our lives. High ridges of this lava rock and deep rugged ravines, caused by melted lava flowing down from the great crater above centuries ago, had to be crossed.

Wending our way slowly up and over these impediments—unmistakable evidences of the wonderful forces of nature, which had, during many ages, no doubt, built this stupendous pyramid, as compared with which, the greatest monuments ever erected by man—the "Pyramids of Egypt" and "Tower of Babel"—sank into comparative insignificance.

The material used by the sublime forces of nature in the erection of this grand, majestic pyramid, which will stand while the earth continues to revolve upon its axis, were forced up from the bowels of the earth many miles below the bottom of the ocean, and which, by a chemical process known to the Master Builder, was dissolved to a liquid and laid, layer upon layer, until this huge pile had attained a height of probably ten thousand feet, and whose base is over one hundred miles in circumference.

Thunder, lightning, wind and rain, have combined for ages—constantly bringing their united forces to bear upon its escarped top without any perceptible diminution.

According to Hawaiian tradition, the great architect of this and similar monuments, varying, however, greatly in size, on these islands, was "Pele, the beautiful and powerful goddess of volcanoes;" who, under the "great god Kane" built, first, the island of Kauai, then Niihau, Oahu, Molokai, Lanai, and Maui where for centuries she had her "sacred abode in this great Haleakala."

Finally, wishing still to improve on her wonderful past achievements, she moved again to the southeast—her regular course—

where she certainly did excel all her former work, by building the island of Hawaii, which is two-thirds as large as all the others combined. As a crowning effort she has erected on this island—Hawaii—three huge pyramidal monuments, either of which excel in height the “palace of the sun.”

In one of these she has her present abode, *viz*; in Kilauea, the largest constantly active volcano in the world. Here she now sits enthroned, the mightiest of all the goddesses!

Here in the great living crater of Kilauea you may visit her in her new home, and where sometimes, as a very special favor, the goddess, it is said, will permit mortal eye to behold her royal person.

Pele was the patron saintess of the great conqueror Kamehameha, through whose wonderful power and influence he is said to have gained many of his great victories during his wars of conquest and subjugation of all these islands—as one notable instance will prove. An army of four thousand warriors, led by an opposing chief, undertook to make a short cut off by an unfrequented route through the mountains, by which means he thought to be able to take the wary Kamehameha by surprise. Enroute, this army camped at the foot of the mountain of Kilauea and during the night a great eruption broke out, and through the flowing lava, and the deadening sulphur fumes, almost the entire army perished. Thus Pele vindicated the faith Kamehameha reposed in her.

On the recommendation of one of the immediate descendants of that greatly favored warrior and king—the Hawaiian will tell you—a white man, who it is well known is a true and tried friend of the Hawaiian people, has, on a few special occasions, been permitted to behold that wonderful goddess, arrayed in her brilliant queenly apparel, gorgeously bespangled with liquid fire, as she sometimes appears on the surface of the molten lake of Kilauea, at night!

A near relative of the writer claims to have been one of those favored few! He describes the event and scene as follows:

Standing on the rim of the great cauldron of Kilauea one beautiful star-light night, a thick vapory mist of burning sulphur almost entirely hid from view the lake of seething, surging, molt-

en lava. In his disappointment he appealed earnestly to her Majesty of the deep fiery pit, assuring her highness that he had spent many years, in his youth and mature manhood, among her beloved Hawaiian subjects, whom he had learned to sincerely love—devoting years of his life trying to do them good—that he had beheld with admiration her wonderful achievements, in forming and shaping those beautiful islands which he dearly loved; therefore, he trusted she would graciously grant him the inestimable pleasure of beholding her Majesty on that occasion—that he could not be wholly unworthy of such favor from her Majesty; he having obtained letters of recommendation from her Royal Highness, Princess Ruth, the only surviving niece of the great Kamehameha!

While thus imploring Pele, the sulphurous vapor slowly commenced to rise, revealing the brilliant, molten lake, on whose white-heated, glowing surface, innumerable Nymph-like fairies went flitting and dancing along, sometimes suspended in air, then skipping and circling on its surface, seemingly highly delighted with their own fantastic movements and joyous sports. As he stood gazing at these gay and fairy-like dancers, he observed in the midst of them a commotion on the surface of the now placid lake; this slight disturbance sent numerous little ringlet waves which extended out as far as the fairy group of dancers; in the centre of this commotion, great bubbles floated on the surface, and in the midst of them, a pillar of lava arose some feet in air, which, however, soon settled back, blending again with the liquid element; when lo! there stood Pele, suspended in air, a few feet above the surface, in all her regal glory; queenly in very deed! Her outer robes hanging in massive folds over her shoulders and down her sides to her feet, literally bespangled with liquid fire! Her inner garment being of thin white gauze, slightly tinged a lightish blue, through which could faintly be discerned the outlines of a most perfect female form, a veritable Cleopatra, as that renowned, queenly personage appeared before Mark Antony! In her right hand she held a scroll. Only for a brief moment were mortal eyes permitted to gaze on the angelic form; the beautiful, mythical, divinity; the "Goddess of Volcanoes!"

"The vapory sulphur cloud again settled down over the molten lake, and shut out the entrancing scene!"

The phenomena above described is produced from perfectly natural causes, and may frequently be seen when looking down on the molten lake of an active volcano, at night. The gas jets coming up through the liquid lava, from the bottom of the crater, will produce a disturbance and bubbling on the placid surface; accompanying these gas jets is a sulphurous vapor, which, on coming in contact with the air, is curled and twisted into many fantastic shapes and forms. The glow of livid heat from the intensely heated lava is reflected on those vapory forms and unique images, twisting and coloring them with all the gorgeous hues of the rainbow!

What would be more natural to a mystic-minded Hawaiian than to imagine them spirits from the shadowy deep,—the abode of Pele?

When about half way to the top of the mountain, our guide, pointing off to the left of our trail to a beautiful sylvan bower in a deep rugged ravine, said: "Down in that shady grove, according to ancient Hawaiian legend, the Goddess Pele was wont to come up out of her deep fiery abode in Haleakala, and clandestinely meet and woo a mortal prince of Maui, in that deep shadowy glen!" Because the profane lovers' clandestine meetings had become so frequent and notorious, the gods through envy and jealousy caused the profane and presumptuous lovers to turn to pillars of stone! "There," said the guide, "in that secluded spot, you can still see their stone statues, standing in the attitude of lovers!" "That winding path," said he, "will lead you down to the spot"

Still toiling on and up, we reached the "caves"—a noted camping place for tourists—about one mile from the top, just as the sun was sinking beneath the blue sea in the western horizon. It was a grand sight to witness the sun set from that great height. It was blood red, and apparently three times its normal size.

We remained over night in the "caves." The air was light and rarified, and breathing was quite difficult; our blankets served us well that night.

We were to start at daylight the next morning, hoping to reach the summit in time to see the sun rise, which is said to be a sight of sublime grandeur when viewed from the "palace of the sun"—the mythical abode of the king of all the heavenly planets!

Leaving our animals at the "caves," we proceeded on foot, the ascent being much more difficult the remaining distance. The writer being more eager, perhaps, than his companions, started out as soon as the path was visible, and, being a fleet walker, greatly out-distanced the rest of the party.

When within half a mile of the top, on looking off on the ocean, I saw a dense cloud mass had formed, entirely shutting out a view of the sea. Looking down on this dense bank of foggy clouds, extending from the base of the mountain as far out over the sea as the eye could reach, the scene was, as I imagined, like the vast fields of ice and snow in the arctic regions. Looking off over this dreary, billowy plain, as it appeared to me from that great height, it did not require much strain on the imagination to fancy I could see the Eskimo with his dog-sled gliding over billowy ice fields in pursuit of seals and the polar bear! While contemplating this dreary scene, I observed the whole cloud bank gradually raising and extending up the side of the mountain, shutting out entirely from view every object below the dense surface, thus forcing the apprehension that it might extend up to where I was, and shut out the entire landscape, making our long, tedious climbing in vain; so, I redoubled my efforts in the hope of reaching the summit first and getting a brief view, at least, of the great crater. Judge of my great disappointment, however, when within two or three hundred yards of the top, the dense mass overtook me, and I found myself completely enveloped in a great, thick cloud, about ten thousand feet above the world below.

After resting a short time, I determined to grope my way forward and, if possible, reach the destined goal. It must be admitted, however, that it was not without some fear, that if successful in reaching the top in that dense fog there was danger of falling over the precipice and down into that great abyss, two thousand feet below! The ground being faintly visible for a few feet around me, I decided to make the attempt, and did succeed in reaching the summit right at the spot where Vancouver, sixty-five years before, erected a rude stone monument, which was still standing. Kneeling at the foot of this monument, I earnestly implored the great Ruler of the universe to cause the clouds to disperse, and permit me, his humble servant, if not unworthy, to

behold the wonderful scene, now at my very feet, which had been so marvelously wrought, in ages past, through his immaculate laws! In the meantime the sun had arisen, though obscured by the fog. With the sun came a light breeze from the ocean up the side of the mountain; the two combined soon caused the mass of fog to break into great blocks, and these were wafted up the side of the mountain, and on reaching the crest were hurled down into the great chasm, where they were rolled, tumbled, and twisted by the currents of the air into all imaginable shapes and forms, producing one of the grandest, most sublime, yet most weird scenes that mortal eye ever beheld.

Standing near the rude monument, and looking down into that vast cauldron, glimpses of which could now be seen through the rifts of those great blocks of rolling and tumbling clouds, my whole being was filled with awe-inspiring thought, wonder and amazement.

Hundreds of cone-shaped hills were interspersed over the bottom of the great crater, varying in height from three to five hundred feet. In the top of each of these is also a pit, or crater, extending well down to their base; thus they were, in fact, so many small craters within the greater. These numerous small volcanoes had evidently served as vent holes, thrown up after the internal forces had become so far spent that the great crater had ceased to overflow.

As the fragmented clouds were being wafted through the great pit, on reaching these escarped pinnacles, or cone-hills, they would dart up their steep sides, and sweep down into their chasms, but were almost immediately forced up again by returning currents. The sun's bright rays now began to penetrate the rifts in the now broken and torn clouds, tinting and gilding their tattered edges with silver, purple and gold; thus greatly intensifying the grandeur of the scene. As these gorgeously tinted clouds were carried by strong currents of air, they passed over and around these numerous small craters,—sometimes floating high and above their crested peaks, turning and curling into many fantastic shapes, some resembling huge birds of brilliant plumage. No description of "Aladdin's Cave" could excel the various picturesque views that were there kaleidoscoped in this great slumbering volcano of Hale-

akala! The scene was indeed entrancing—a perfect “fairy land!”

When all these clouds had dispersed or dissolved, how changed the scene! One could then look down into that wonderful crater, whose bottom covered an area of seven square miles, and which had every appearance of having but recently passed through the “fiery furnace.”

The sun, now unobstructed, poured his scorching rays down into the deep chasm, reflecting a shimmering on the darkened scoria, or volcanic ash, of which the whole interior is composed. The scene was one of desolation and death, not a living thing—animal or vegetable—to relieve the dreariness; solitude was supreme; while grand, it was weird and awe-inspiring.

In contemplating this now dead and slumbering, mighty volcano, whose fires had been extinct perhaps for ages, and calling up in the mind a time when it was active, and this great cauldron was a sea of liquid fire, the mind of man is incapable of conceiving the vastness of the wonderful forces which could produce such stupendous results!

Death, with all its solemnity, now reigns supreme; fire did its work effectually; every gas or other element that fed it was exhausted; hence it must have died out from natural causes.

It is claimed, we believe, by astronomers, that our moon is a “dead planet;” if that be true, then it must have been consumed by fire; certainly no other destructive element could produce such a result!

Death, in all its forms, is always sad and solemn. In looking upon the death scene in Haleakala, where the life went out centuries ago, even now, in contemplating the vast wastes of desolation, still lying silent and slumbering, the mind is filled with commiseration and the eye sheds a silent tear! O solitude—thou art sublime! O death—thou art solemn! Silence and sadness fill the human heart while gazing upon the mighty and dead volcano of Haleakala!

Coalville, Utah.

DEVELOPMENT AND TRAINING OF THE CHILD.*

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II.

PRACTICAL ILLUSTRATIONS.

How to unite justice and love in the rearing of the child, is the problem confronting the parent. If sufficient freedom is granted the little one, many violations of law will inevitably occur; and these will offer an opportunity for teaching it sensible conduct. The toddling child must learn that fire burns, needles prick, and falls bruise. It must discover that stairways are dangerous places, and that the front steps must be descended with caution. As the child experiments and gains experience, many occasions will be afforded for sympathizing with it in its misfortunes. Every child has a pathetic faith in its mother's ability to kiss away a hurt, or to soothe a wound; but in this expression of affection, there should be no giving way to sentimentality or hysterics. Not every complaint of the child should be noticed; not every time it falls should it be lifted up; nor should every tear it sheds be wiped away. Let the parent remember that bumps and bruises and bloody noses are the price paid for courage and self-control. Everyone admires the brave child, able to take care of itself and to endure pain when necessary, but pities the petted child that is timid and afraid and unfit to be trusted anywhere.

A good lady around the corner reared her little boy with great care, never permitting him to leave the yard, or to play with the

* Copyright, 1905, by Mosiah Hall.

"bad" children of the neighborhood. When he was five years of age, he was unable to take care of himself. The first time he got out of the yard, he fell into the ditch and was almost drowned. At another time he was bitten by a dog. One day a boy half as large as he, slapped him in the face. He was so timid that he could not be sent on an errand, and he was so afraid of the other boys that he dared not go alone to the kindergarten or Sunday school. Imagine the torture this boy will endure when he first goes "swimming with the boys" and is compelled to "duck all over."

Another parent, when his three-year-old child exhibited an unquenchable desire to investigate the water, in a canal near by, waited until the little one crawled to the middle of the plank that spanned the stream and dipped its hands into the water, and then gave the plank a twist, plunging the child into the stream. After letting it flounder and struggle along for a rod or two, the half-drowned youngster was rescued. Needless to say, the child from this time forth knew the danger of water and could be trusted near it.

The child of a neighbor began holding its breath whenever it was hurt or was denied anything it wanted. This became so bad a habit that on the slightest provocation, it would scream, hold its breath, turn black in the face and almost suffocate. The poor parent dared not let the child go out of her sight, and the constant strain and worry drove her almost to distraction. After a year or two the child grew out of the habit, but a younger child began to hold its breath. The parent, fortunately, had learned how to treat this behavior, and on the first occurrence, the little one's head was plunged into cold water. A day or two later it attempted to repeat the performance; but as it was being carried to the tub, it quickly recovered its breath, and begged to be let down. So far as known, it breathed normally ever after.

The activity of the child must have something with which to be employed. Many toys and simple objects must therefore be provided. Home-made toys and articles easily procured are, on the whole, the best. A large block of wood, a hammer, and a box of nails, will keep a boy employed for hours; and he will at the same time gain valuable experiences. A load of sand in the back

yard is worth an armful of expensive toys. A place in the yard in which to build a doll-house for the little girls, is almost indispensable. The older children should be taught to make playthings for the younger ones, and to assist them in their games. For teaching the child games and systematic play, the value of the kindergarten cannot be too highly emphasized. Every child should have at least a year's training in this child's paradise. No other year of its life could possibly be so valuable to the child as the year spent in the kindergarten. Play is the child's work, and the more completely it lives its life of play, the better it will be prepared to do the work of life. In play, perception, fancy, imagination, and action, all develop naturally; and until these are exercised, the higher powers of judgment, emotion and will, cannot exist. The child must play with the neighbor's children, good and bad—possibly not so much with the bad ones. They are children with whom it will associate. It will attend school with them, and, later, do business with them. It must, therefore, grow up with them; and it should learn how to appropriate the good in them, and how to reject the evil. Not by keeping temptation and evil entirely from the child, will it grow morally strong. So long as the child does not regard the bad boy as a hero to follow, but owing to right training and good example at home, looks upon him with pity or as one to be shunned, no harm can come from the association. Opposition is necessary to develop strength; and contact with a character opposite to its own may be the means needed by the child to stimulate growth in its own character.

In the daily work of the home, many opportunities will be offered for teaching the lessons of justice. A little tot, full of curiosity, reaches up onto the table and gets the tooth-picks and scatters them over the floor. The mother, if she follows the usual custom, slaps the little one, and grumblingly picks up the tooth-picks herself. If, instead, she said quietly, "I'm so sorry! my little girl will have to work fast to pick them all up before dinner is ready," undoubtedly the child would gather them up. Thus, a valuable lesson would be learned and a disagreeable scene be avoided.

Two little girls take their dolls into the parlor, and in cutting and fitting the dolls' dresses, they make a litter all over the carpet. Again, the custom is to box their ears and send them crying

from the room while the patient (?) mother or house maid tidies the room. Now, if no scolding or punishing were done, but if the girls were required to restore the room to order, they would soon learn to be tidy and careful; they would respect the mother's judgment, and much future trouble would be avoided.

A boy rushes onto the porch and into the kitchen and leaves his muddy tracks behind on the newly cleaned floors. The logical punishment is to have him get the mop and clean up the marks. Before going into the yard to play, a little girl is told to change her white apron; but she forgets, and before long comes in with the apron soiled. She should be required to wash and iron it; and if she cannot do this properly, when she wears it, it will be a constant reminder of her carelessness, and a lesson will be impressed upon her which she will never forget. A boy is careless and loses his new pocket knife; he should go without one until he earns money enough to purchase another. A child goes up town to spend some money, and buys the first thing that attracts her attention—a foolish jumping-jack. She returns in great glee, but the other children laugh at her for being so simple; and soon the toy is broken and worthless. This experience itself is sufficient punishment. In like manner much of the home training and discipline of children may be conducted. A boy may be taught that money foolishly spent must be re-supplied by himself, or he must go without, that recklessness in the use of liberty causes its withdrawal, that tardiness produces loss of opportunity and of pleasure, that dishonesty brings unrest, and that lying causes loss of respect. He may learn also that the reward of labor is peace and plenty, that unselfishness has many friends, that sympathy begets affection, and that loving service brings happiness.

The parent should allow the child to assist in the home in every way possible. A little girl may be taught to place her clothes away neatly and to be orderly with her playthings. She may soon learn to dust the chairs, brush up the crumbs, help set the table, wash and dress the younger children, and when she is older, she can sweep the rooms and make the beds. She will desire, at an early age, to knead bread and iron clothing, and she should be permitted to do so as soon as possible. Proffered help refused begets coldness and idleness, but service offered and re-

ceived begets confidence and affection. If the parent is wise, when the girl becomes a young woman, she will be useful instead of being merely ornamental.

The father should also accept the help proffered by his little boy. There is much that the child can do on the farm or in the workshop, and he will be proud of his ability to help his papa. He can run errands, carry tools, hold boards when they are to be sawed or nailed, pile the wood; put the yard in order, hold the horse, and feed the calf. If the father will praise his "little man" now and then, there will be nothing within reason which the child will not do for him. A boy reared in this way will become an industrious youth, who will not need to be whipped to do his chores. When the boy becomes older, he should have some share in the products of his labor and should be given some responsibility. A calf or colt might be given him to raise for himself. He might be allowed to cultivate an acre of ground to furnish his pocket money, or he might be given a share in some of his father's investments. At all events, he must be given some opportunity of earning his spending money that he may avoid begging it from his father or cajoling it from his mother. This will tend to make the boy self dependent, teach him the value of money and labor, and help him to develop into a manly man. Most cases of theft of money by children arise from the fact that no way is provided for earning the money needed for purposes of spending. Usually the child is given a stingy sum in a grudging manner, or else is provided with too liberal a supply; and in either case, the outcome is lamentable. Above all he must be taught to work. Even though the parent is wealthy, the fact must be impressed upon the youth that labor is honorable, idleness dishonorable. The world owes no one a living, and nobody is too good to labor. Seldom should a child be paid money for performing some act of kindness or for running errands. The parent who buys the services of his child will awaken some day to discover that the affections of his little one are lost. Could a knife stab with a deeper wound than this remark from a big, overgrown boy, who when asked to do some simple errand, replies, "I won't, unless you give me a quarter." Equally pervertive of every good impulse in the child is the pernicious custom of giving a material reward for some moral or spiritual act. A little girl

goes up town to spend her money, but meets a poor little ragged child and gives it the money. A little boy takes off his coat and wraps up his little sister, while he himself shivers with the cold. A little girl comes home from school with a fine orange which she has saved all day for mamma. This admirable conduct loses most of its value for character, if the parent, following the usual custom, exclaims "You dear, unselfish child, here is a dime for your kindness!" How much more appropriate it would be, if in each case the child had been rewarded by a kiss or a caress, while the parent remarked: "How pleased I am with your conduct! I hope my child will always be so kind!" Think of the insult of offering a man five dollars for risking his life to stop a runaway, or to save a person from drowning! Yet so prevalent is the custom of estimating spiritual deeds in terms of money, that many people act as though the joys of heaven are for sale and can be purchased. The reward of effort is peace and contentment; the reward of doing good, joy and satisfaction; the reward of love is love—"Of such is the kingdom of heaven."

The value of song and story in developing the feeling phase of consciousness must not be overlooked. Music has a powerful influence over sympathy and emotion. Happy is the home where music and song are found! where parents and children sing together, there a spirit of love will abide. Music is the great purifier of souls. It expels evil spirits when prayer is sometimes powerless. Next to the great Comforter, it is the greatest comfort we possess.

And what shall be said of the story in developing the feeling and affection of the child? The child's being is set to rhythm. There is measure and swing in its heaving breast and in its beating pulse. Its whole organism keeps time to the rhythm of the universe. The child, therefore, instinctively loves the lullaby and the nursery rhyme. When restless, the lullaby is the best medicine to soothe it to sleep; when awake, the nursery rhyme is a never failing joy. A little later, the story and the myth have for it a wonderful fascination. Who has not seen a rough, active boy leave his play to come to his mother's knee to listen to some wonderful tale? The world's classic stories should be in every household. Chief among these should be an illustrated book of

Bible stories. The tale of the Christ child especially appeals as nothing else does to the heart of the little one.

Some of the best fairy stories such as *Beauty and the Beast*, *Cinderella*, *The Three Bears*, *Little Red Riding Hood*, *The Diamonds and the Toads*, *King Midas* and *The Little Match Girl* should be familiar to every child. The story is the natural, and often the most effective means of arousing sympathy and teaching morality. "Thou shalt not swear" may have little effect upon a careless boy, but the story of *The Diamonds and the Toads* may impress him so thoroughly that the desire to use choice language will never pass from him. Many Greek and Norse myths may be used also with excellent results. Following these, Greek and Roman heroic tales will furnish excellent material for the youth who is passing through the heroic age in his own development. Then tales of exploration and settlement in our own country may be appropriately used, together with stories like *Black Beauty*, *Robinson Crusoe* and other stories of adventure. About this time, biography will be appreciated, and should be liberally supplied. The *Autobiography of Franklin*, the biographies of Washington, Lincoln and many others should be read. The study of biography gives an admirable preparation for the study of history which should be a source of delight and profit during the remainder of life. Paralleling this course in literature should be another on nature study and science, designed to awaken in the child a love for nature and an understanding of her laws. Fortunately the school is an invaluable aid in awakening a love for good reading; but too often the school has this labor to perform alone, because the home is not provided with suitable books for children, and because the parent has never cultivated the art of story telling and of reading. The use of books is one of the greatest means that may be utilized in developing and educating the child. Books cultivate both the judgment and the sympathy, and may be relied upon to imbue the young with those ideals of life which are essential to success.

This is a practical age, an age in which the knowing phase of consciousness has eclipsed the feeling—where the intellect has subdued the heart. But, unless sympathy and affection are cultivated, nothing is beautiful or loveable, and life is not worth the living. The intellect is cold and colorless, and when developed

alone, it generates a frost which chills the soul; the will of itself is reckless and foolhardy and cannot be trusted; but when love unites the two, then there is strength and beauty, efficiency and harmony; and love is allotted her rightful place—queen of the soul's household.

The conclusion is therefore inevitable, that if intelligent, loving parents rear their child so that harmony is maintained in his developing consciousness, and due regard is had for justice and love, the child cannot fail to become an intelligent, active, loving, person, an honor to his parents, to himself, and to his Creator.

THE END.

Logan, Utah.

A DESERT FLOWER.

(*For the Improvement Era.*)

All life has language of its own
 When earnestly we seek;
 The inmost thoughts of life are known
 When heart to heart we speak!

This little wild flower at my feet,
 With bright and fragrant cheer,
 One little spot has made more sweet
 By humbly growing here.

Though modest and unknown to fame
 Here on its desert mould,
 The poet in his rambles came
 To learn its heart of gold.

And heart to heart it whispered true,
 So well I understand
 What nature brings within my view
 And hearing in the land,—

The little tale of simple worth
That I have written here,
That e'en the soul of humblest birth
May gain from it some cheer:

"For many a century my race
Has looked up at the sky,
To grow and bloom in beauty's grace,
To cast its seed and die.

"And with recurring seasons here,
We face the golden sun,
To never fail from year to year
In duty ably done.

"For my Creator gave me one—
One only thing to do—
And when his labor I have done
My task in life is through.

"I cannot be the butterfly
That visits oft my bower,
I cannot like the bee descry
The nectar of the flower.

"Yet I am what his hand made me,
Contented here to stay:
The good Lord can all things foresee,
He planned for me my way!"

Sweet flower, thy lesson I recall,
To set my heart at rest:
The good Lord ruleth over all,
His way is always best!

And though my lot in life is cast
As humbly as thine own,
'Tis well! Life's span will soon be passed,
Its purpose fully known!

J L. TOWNSEND.

THE "YELLOW PERIL" AS SEEN IN JAPAN.

BY HORACE S. ENSIGN, PRESIDENT OF THE JAPAN MISSION OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

On May 16, 1904, a conference of the representatives of the various religious sects of Japan was held in Tokio, the purpose of which is defined in the following:

The war in which Japan is now engaged is one on the issue of which depends the welfare of the empire and the peace of the East. At such a time it is, therefore, our duty as a people not only to be one among ourselves, in the defense of our common rights, but also to be governed by such principles as are worthy of an enlightened nation. Thus also shall we best further the purpose declared in the imperial rescript: "To promote the pacific progress of our empire in civilization; to strengthen the ties which bind it in friendship to other states; and to secure the permanent peace of the East."

Since the outbreak of war, the resolute attitude of the nation and the success that has attended the operations of the navy, have called forth, in both Europe and America, many expressions of sympathy. But it is a matter of much regret to us that there are those abroad who are seeking to alienate from Japan the feelings of the West, by representing the war as simply one between races, and in some cases as a conflict in which Russia stands for Christianity and Japan for Buddhism. Equally, also, is it a cause of regret that instances are reported of an exhibition of an anti-foreign spirit on the part of narrow-minded men in Japan; and of a readiness to make use of what presents itself to them as an opportunity to advance, by means injurious to others, the interests of their own religious faith. These facts lay a special responsibility upon the representatives of men of all religions in the empire. While it is the duty of all such to guide the people in the matters of religion and to inculcate love of country in a manner accordant with their own

faiths and consciences, it is also the duty of all to cultivate the great principles of peace and love, not in the interest of any one creed or cult, but rather for the benefit of all men. More particularly they should endeavor to make it clear abroad that the war is not a conflict of race against race or religion against religion, but one entered into solely for the rightful interests of Japan; and at home, while every proper means to bind the whole nation together as one man in its contest to secure an honorable peace, they should be forward in efforts to discountenance any spirit of extreme nationalism or of animosity between religions.

For the accomplishment of these ends, and to afford the representatives of the several sects an opportunity to express themselves, the meeting was held. The Rev. Mr. Seiram Ouchi (Buddhist), during his remarks, said:

The "yellow peril" is applicable to the Mongols, and not to the Japanese. The Japanese, having assimilated Western civilization, are not a good representative of any "yellow peril," while the Russians, being the descendants of the ancient Mongols, should be feared by the powers.

In connection with the above and with the numerous articles that have been written on the "yellow peril," the following, which is from the pen of Mr. Jehei Hashiguchi, a man of note and influence here, and which was recently published in the *Taiyo* (*The Sun*), the oldest and best magazine in Japan, published in the interest of international peace and prosperity, is very interesting:

When a race is completely dominated by another, the former must necessarily suffer humiliation if they refuse to submit to the dictation of the latter. Thus the Poles, the Finns, and other small races, are under constant humiliation at the hand of the dominant Russians. Not that they are undergoing physical pains, but they are subject to mental tortures. The American Indians have not been on the whole physically maltreated. On the contrary, the Indians of today are provided for their tribal existence by the United States government. But, to be taken care of by the intruding races, while one's own fatherland is run by the intruders at one's expense, is a thing that no race of men of independent spirit can endure. The Indians are not wholly devoid of this spirit of independence. So, occasionally, they make demonstrations of hostility against the dominant races.

The talk of the yellow peril a few years ago, started by the German emperor, is now again revived by the association of ideas on account of the war between Russia and Japan. It is revived by the Rus-

sians and the pro-Russian press, who jump at the conclusion that the Japanese victory will be a yellow peril for the European races, because the Japanese are yellow men. This broad, general conclusion is open to criticism. But it must be, nevertheless, admitted, that what the Russians and the pro-Russian press vaguely apprehend, is not altogether without foundation. There will be peril for the Russians if the Japanese triumph, let the peril be yellow or white or any other color. History repeats itself; and the record the Mongolians have made in the thirteenth century, in spreading the yellow peril among the European races, is a sufficient reason for the latter to apprehend the recurrence of this yellow peril in the twentieth century. The manners and customs of a race change with time, but the inherent characteristics of the race will never do so. So, whereas the Mongolians of the thirteenth century terrorized the Europeans with barbarous methods, they, headed by the Japanese, will repeat today those acts with civilized methods.

This will be inevitable, because the struggle for existence is the law of nature. Besides, the prejudices between the Mongolian and Caucasian races are very deeply rooted in the hearts of both parties, so that they are very much in the way of any mutual understanding. They are largely concealed; but, nevertheless, they exist. The sympathy of the Occidentals for the Orientals, *vice versa*, is a superficial thing. Both the races are masked on this point. But this mask will disappear just as soon as the serious consideration of the racial differences is brought home. For instance, the sympathy for the Japanese, no matter how loudly clamored, is not based on a ground other than that the Japs are small and plucky, while the Russians are big and strong. The American people are looking at the present life and death struggle of the Japanese against the Russians as if they were enjoying the show of a prize fight. The champion prize fighter does not receive so much sympathy and applause from the audience as does the dark horse who suddenly springs upon the stage and defeats a recognized champion. But this new champion must necessarily meet in due time the same fate as his predecessor. It is human nature to sympathize with the small and weak. But when this small and weak grows up to be big and strong, this sympathy will change to jealousy, then to hatred. And when the Japanese grow up to be so great and strong that they can defeat any one nation on the face of the globe, it is very likely that the American people, at least, will get tired of Japan and the Japanese, and even occasionally evince from their hearts hatred of their former loved ones. The hereditary racial differences will be brought home for consideration. The American people will finally recover from the fascination of the wonderful

Japs. Then what shall the Japs do? Or what will they do? Will they renounce all their power and humiliate themselves for the sake of regaining the Americans' love? Most certainly not. No. On the contrary, they will say to the Americans, "Go away and sit down, while I will show you how to juggle."

The Western historians are apt to assert that the Asiatic races are at the mercy of the Europeans. This assertion is nothing but a bold statement. The history of the Asiatic races dates back farther than that of the European races. In it there were many a rise and fall of one race or another. The experiences of the forefathers who at one time or another thought they were the only dominant races of the world, are recorded in the characteristics of the present Asiatics. When Japan's victory in the present struggle becomes a certainty, it will inspire her sister nations to uprise against the psychological domination by the Europeans, to which they were so long subjected. The Chinese—the seemingly incapable of progress—are not wood nor stones, but men. When they awake from their long slumber, they will regain the prestige of their forefathers. The Koreans, the Siamese, the Hindoos, and the Fillipinos, who are at present considered to be ineligible quantities, when combined under the hegemony of the Japanese, will become formidable allies of the latter. Should all these rise and urge Japan to lead them against the European races, Japan cannot but satisfy their desire.

The pitched battle between the Orient and the Occident will be unavoidable, however highly it may be desired to avoid it. Compromise will be impossible, until one side or the other yield to the superior force. On this subject the Western observers are very likely to assert that the resources of the Orient can stand no comparison with that of the Occident, and that the issue of the contest will be in favor of the latter. But unless the Orient is annihilated, at a given period in the near future, it is capable of improvement. As the Occident improved itself in an olden time, by the methods borrowed from the Orient, so the latter will to-day imitate its own imitator in improving itself. The Occident has already played its role long enough. It is now the Orient's time to shine.

This seems to be nothing but fair play. But the struggle for supremacy is a thing that cannot be decided without the charge at the point of the bayonet. The civilized weapons upon which the Occidental races are reposing their reliance are only good when they are employed by the proper persons to use them. The elements of personal courage and of individual originality have so far proved to be of great importance on the part of the Oriental Japs. They will play a more important part in the future when the civilized weapons of the Occident are gener-

ally adopted by Japan's Oriental neighbors. The methods of producing these weapons have already been thoroughly learned by Japan. It only remains for her to develop what she has learned. The Orientals, when their sinews wax strong, under the careful nursing by Japan, will oblige Japan to lead them in invading the dominions of the Caucasian races, for the double purpose of military and civil conquests. For the military purpose, four million of troops can be raised out of China's four hundred millions. When trained by the Japanese officers, the four million Chinese troops will make an army sufficient by itself to defeat the combined forces of the Europeans. For the civil purpose, the Japanese statesmen will be in respect all the better qualified to administer the state affairs of Europe, as well as those of Asia. The tyranny of the rulers under which the Poles, the Finns, and other small races in Europe are suffering will be a thing of the past. The political dishonesty to which the Western states are subjected will be wiped out, and the world will be brought nearer to a state of perfection for the benefit of all classes of people.

Tokio, Japan.

FAITHFUL BOYS.

There is a greater demand for faithful boys than for smart boys. There is nothing that one more appreciates in one under him than faithfulness. I once heard a gentleman say that he asked a friend why he paid his secretary such a very large salary when he could secure one for a much smaller sum. He replied that he could secure one for a less amount, but not one who would do the work as did this one. "When I am gone," said the friend, "everything goes on just as if I were here." Now if this secretary had been smart, rather than faithful, his employer might not have been able to say of him what he did. He might have been obliged to have said, "I can't leave him, for when I'm gone he tries to run matters to suit himself and to improve upon my methods, and it is not a partner that I want, but a secretary."

Where one succeeds because of his smartness, ten succeed because of their faithfulness.—*Alice May Douglas.*

MOUND BUILDERS AND AMERICAN ANTIQUITIES.

BY DR. JAMES X. ALLEN.

There are two subjects which necessarily attract the attention of investigators into American antiquity; namely, the architecture revealed, which differs so materially from that of modern times, and the numerous and very large artificial mounds that are found scattered over such a vast extent of country. The architecture is admitted by all writers on the subject to be archaic; that is, of an ancient and a lower order.

The first requisite in building is stability, which is strongly in evidence, not only in America, but very much so in both Egypt and Asia, in all old ruins. The second requisite is utility, and there is no doubt but the ancient American builders knew very well what their necessities were, and they planned accordingly. The third requisite, though not absolutely so, is beauty, which does not seem to have occupied the attention of the former builders to anything like the extent that is manifest in more modern times. Beauty does not seem to have been a prominent feature in the masonry of any of the extinct civilizations.

The American ruins remind one, to some extent, of the feudal strongholds of Europe, before the days of gunpowder and cannon; every castle and palace was a fort. They were built more for defense against an invading foe, than for the convenience and comfort of family life. Another thing which strikes us moderns is the absence of the arch; that is, the semi-circle or a segment of a circle. Of course, there are arches of a kind, but it is doubtful if

one royal or Roman arch has been found upon this continent that was not erected by Europeans.

In Bancroft's work (vol. 4, page 28) there is a description and a cut of a perfect arch in Nicaragua, which the American historian seems to doubt the truthfulness of, and a foot note declares it to be a "pack of lies." The statement is made there that the author of the account never saw the building; and the further statement that he signed a fictitious name; so that the account is more than doubtful. Then, again, on page 451, there is an account, and a cut, of a building with a Roman arch, in Vera Cruz, which, Mr. Bancroft says, "has a very suspicious look." The building most likely was erected by the Spanish invaders.

It, to us, seems strange that the builders of all extinct civilizations should have ignored the beauty and convenience of the arch, of which the Romans made such abundant use. The Roman engineers availed themselves of the grace and beauty of the arch, and at the same time were provident of both labor and materials in the construction of their highways and aqueducts. The highways, hundreds of miles in length, and the great water courses, built by the old inhabitants of the country, could have been built by the Romans, by constructing archways, with a considerable saving of material and labor. There was never a time when the very best samples of the arch were not present with mankind. The great Architect of the universe, always and at all times, has made use of it. There never was a man without a head, and never a head that was not arched.

What would become of our brains and intellects, were our skulls shaped otherwise than as they are? Fractured skulls and concussions of the brain are common enough as it is, but no other shape could possibly be given to our heads which would give us the same immunity from disaster as the one with which God has blest us. Then, again, the arched ribs protect the most vital of our organs—the heart, lungs and liver. The doorways, not only in American antiquity, but also in all extinct world powers, were pyramidal. There were stone door posts inclining towards each other, and capped with a large stone, or the sides of the doorway were constructed of overlapping stones converging to a point, etc. In most cases a lintel was placed for safety across

these rude arches; of course, some doorways were rectangular.

In Egypt, not one large stone arch, built by man, has been unearthed. True, rock tombs have been found with arches cut out of the solid rock, but none that were built. A few small brick arches have come to light, showing that the ancients were not ignorant of the principle of the arch. The same state of things obtains in Asia; crude arches similar to those found in America; but no Roman arch, that I have read of.

It is true that the word, arch, occurs frequently in Babylonish writings; but the word does not indicate the Roman arch. For instance: Rollin, (page 108) in the description of the temple of Bel: "In these different stories were many large rooms, with arched roofs supported by pillars." Evidently they were not segments of a circle, or the pillars would have been superfluous. Again, from the same page: "On the top of the arches were first laid large flat stones, sixteen feet long, and four broad." A long flat stone would not be necessary as a lintel for the segment of a circle.

Again, in the Americanized *Encyclopedia Britannica*, (page 465) "There was no arch in Assyria to span an opening too wide for a stone beam." It should be remembered that Assyria and Babylonia and Chaldea may all refer to the same location, as the name varied according to the location of the seat of government.

I think that enough has been said to show the great similarity existing between the architecture in America and that of ancient Babylonia. But it may be as well to use a quotation from the last named volume, (page 472). Mr. J. L. Stephens says: "Heard of and tracked out in the forests of Yucatan, the remains of a by-gone time, exhibited in sculptural and architectural monuments of a coarse character, affording a strange counterpart to those which Mr. Layard describes as having existed in and about the valleys of the Tigris and Euphrates." Speaking of Peru, the writer says: "The cromlechs are not covered merely by flat stone, but are rudely domed over by overlapping stones," the crude arch of the ancients. The last page quoted speaks also of the artificial mounds on which the edifices are erected.

I now wish to say a few words about these artificial mounds. Quoting from the same work, (on page 457) and under the head of

"Assyrian Architecture." "The structures were built usually on artificial mounds and are approached, it is supposed, by great flights of steps."

I do not know of any one who has made any positive statement as to the purpose of these mounds on our continent. It seems more than likely that they were used in great part as fortifications against marauding bands or troublesome neighbors. It is certain that in hand to hand conflicts, the occupants of the mound would have some advantage over a foe on the plain.

But from the fact of their being the foundation of all, or nearly so, of the temples and palaces in both America, and also in the valley of the Tigris and Euphrates, one is led to the suspicion that they (the mounds) had some significant connection with religion, and I think that a passage which I shall quote from a little work by Robert E. Anderson, entitled *Extinct Civilization*, (page 32) shows this to be a fact:

"A remarkable feature of the religion of the Chaldees has been used to explain the shape of their palaces and temples. They lifted their eyes to the hills on the northeast—the father of countries—and imagined it the abode of the gods, the future home of every great and good man. A land with a sky of silver, a soil producing crops without tilling. The mountain of Bel in the east, whose double head reaches into the skies, like a mighty buffalo at rest, whose double horn sparkles as a star, the type of the holy mountain, was, therefore, reproduced in every palace and temple, sometime by building it on an artificial mound with trees and plants watered from above."

I cannot help thinking that this quotation throws some light, not only on the origin of the mound builders, but also on the architecture of the Jews, among whom the arch was not in evidence, and with whom the high places were much esteemed. Moses went into the mountain to pray, and he received the tables containing the ten commandments in the mountains. "Who toucheth the mountain shall be put to death." "And the glory of the Lord abode upon Mount Sinai." "Jacob offered sacrifices on the mountain." "Elijah fasted forty days and went to Horeb, the mount of God." "Joshua built an altar on Mount Elab." "Solomon built the temple on Mount Moriah." "His feet shall stand upon the

Mount of Olives." "The transfiguration took place in the mountain." "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it," etc., etc.

According to the Bible account, Abraham was reared in the valley of the Tigris. He dwelt there seventy-five years, and although converted from his idolatry, it seems more than likely that his future life would be, to some extent, influenced by the usages and customs of his native country. He left Babylonia 1900 years B. C.

The Jaredites, according to the Book of Mormon, left Babylonia three hundred years before Abraham took his departure. The Jaredites did not sojourn in Egypt, as did Abraham, but came directly to the western continent, landing in Central America. Everything that they knew, socially and religiously, they learned in Babylon. Is it any wonder that they erected their dwellings after the pattern of the Babylonians? Is it to be wondered at that they built their temples on raised mounds, after the fashion of their native country?

I do not assert that the similarity of architecture and the presence of artificial mounds in Babylonia and America afford conclusive evidence for the Book of Mormon, but I regard them as strong circumstantial evidence.

Ogden, Utah.

MEDIOCRITY IS NOT GOOD ENOUGH.

We are largely the creatures of our environment and associations. Every person we come in contact with influences us for good or ill, and leaves an impression of his own character upon us.

Beware of anything which lowers the ideals or makes you satisfied with anything less than your level best,—with anything but excellence,—or which tries to make you believe that mediocrity is good enough, or that ordinary will do. It is the mind which will be satisfied with nothing but the best, and which will have nothing to do with anything less than excellence, that achieves that which is worth while.

—*Success.*

A MOTHER'S LETTERS TO HER MISSIONARY SON.

EDITED BY SUSA YOUNG GATES.

III.—ON THE STEAMER.

My Dear Son Daniel.—This letter will be handed to you by the steamship agent as you board the ship which is to carry you safely to the land of your forefathers. You will wonder at my diligence in writing so often, but your sisters know how anxious I am to tell you some necessary truths about this wonderful work you have set out to do, and so they have taken a double share of the sewing and mending, to give me the time to write.

I am wondering how your general health is, for on that will largely depend the extent of your sea sickness.

As soon as you get on deck and can keep on deck: it is the best, and perhaps the only, cure for the dreadful nausea and headache which assails nearly all while on shipboard. Be prudent in your diet. It is right that you should eat plenty of wholesome, nourishing food. Bread, butter, good beef, mutton, poultry or fish, a few potatoes and other good vegetables, with occasional simple desserts of pudding and plenty of fruit, are sufficient. Don't eat five times a day because others do; don't permit yourself to take tea, coffee, or whiskey, because somebody tells you they are good for seasickness. They may or may not be, but certain it is that hot water, with a lemon in it, is far better than any of them for seasickness, as any physician will tell you, and you must be especially careful about the example you set. More of this in another letter.

After you feel better of your sickness the time will begin to

hang a little heavy on your hands. If you go second cabin, as no doubt you will, your quarters will be confining, and your possibilities for amusement rather few; but you will need the quiet and rest, after your long railroad journey.

I hope you will spend no time on novel-reading. You have had all your young life to read such books, and you have already read many of the world's best books. I do not object to good novels, read at proper times. But you are going on a special work, and you must be prepared for that work. What would you think of a general who was planning a great battle, if he spent all his spare time, while traveling to the scene of action, reading trashy novels? Would he not rather be studying the maps and contour of the country he was about to labor in, acquainting himself as far as possible with every condition and circumstance of the people among whom his soldiers were to be quartered? So with you. Of first importance is the reading and study of the scriptures. Read your Bible and your Book of Mormon as often as you possibly can. You may weary soon, as you are young, and as yet not "in the harness." But do the best you can. Then, you will no doubt find some history of England in the ship's library. You are going to remain in England for several years, and it will be very interesting for you to know something of that beautiful and historic land. You have "studied" a little English history, but what you get in school is, after all, a suggestion, only a start as it were, in the real, actual study of any place, people, or country. You are, under the most favorable circumstances possible, to make a vivid and lasting impression on your mind as to historical England. Don't waste this glorious opportunity. Any history is good; read all you can. Macaulay's style is most exquisite; Greene deals with the people and their work, rather than with the royalty and their biographies.

Then, too, read carefully the two English guide books sister gave you; they will prepare you to enjoy the beauties you are about to behold. And, best of all, try and get the English people about you to describe the part of the country they came from. Encourage any English person to tell you about his or her native land, and listen carefully to all the little stories you can persuade them to tell. You will be disappointed many times when you try

this, to find how few people there are who have ever observed; and there are fewer still who can describe what they have seen. Some can relate incidents, but the art of description is a rare one. Ask skilful questions about the manners and customs of those born in other lands, and you will glean much valuable information. I can hear you say, how, mother? for that is your constant question. And as ever, mother is glad to answer. Questions about marriage customs, burials, birth ceremonials, baptisms, church ordinances and beliefs, holiday observances, methods of work for farmers, tradesmen and professional men, the foods eaten and how prepared, the condition and status of women, of children, the laws both criminal and civil, and how administered; the amusements of the people and their politics; all these form the life and habit of a nation.

Remember, dear son, that asking questions is a very delicate matter. Well bred people never show any curiosity about the people they meet as individuals. But interest about customs and conditions is always allowable, and generally agreeable. Preface your questions with some pleasant interchange of general conversation, and frankly state your interest in the country about which you are talking. Then go on with your interrogations; never, under any circumstances ask a personal question, for that is the height of rudeness. What information your companion may offer about himself or his history and life, listen to with generous and friendly interest. On no account, ask about a possible scar or blemish about your companion, for this indeed passes the bounds of endurance. Again, learn to be a good listener. A good talker is sometimes welcomed in society; I say sometimes, but a tactful, gracious listener is always the most delightful of companions. To be able to ask skilful questions, and then to listen patiently and with apparent vivid interest to the answers, no matter whether they be long or short, this is the highest art; and such a person will command attention and friends wherever he may go. Look the person you are talking with, especially if it be a man, directly in the eyes. The power of the eye is a well-known fact, don't you remember how father's glance used to make "the shivers run down your back," when he was reproving you. Men can and should always look frankly and sincerely at those with whom they converse, and

you will thus acquire a wonderful power and advantage in all your dealings with men.

Before leaving the subject of your conversations with others, let me add two important hints; if you are talking to a stranger, and he has told you some story of the wonders and marvels of his native land, don't try to out-do his story by telling of a more wonderful sight in your own country. Give your friend the unalloyed pleasure of showing up all the beauties his land can boast, for your wonders will not impress him unless he has seen them, and even then, you are after information, and are not trying to startle him with your eloquence or your country's splendors. Never interrupt a speaker, nor try to supply a missing word, much less correct any blunder he may have made. Learn to listen attentively to a story you may have heard before, and if you want to be a gentleman indeed, exert your will-power to refrain from telling the story-teller that you have heard that tale before.

Avoid the women who may be on the boat. If they seek your society, be your own dear gentlemanly self; but put on your most dignified reserve, and be as coldly civil as your generous nature will permit. If you were like some young men I know, I should talk to you in quite an opposite strain. But you have been raised to admire good girls and good women, and like all good men, you are naturally attracted to their society; just now, however, your interest in all women must be entirely impersonal. No man ever really converted a woman by courting or "sparking" her; and the woman who is thus brought into the Church is a grave danger to the man who has so converted (?) her, as well as a poor sort of convert at the best. You are a minister of the gospel, and as such you must conduct yourself. I know you will be civil and kind to all women, and I am sure you will be grieved with any of your companion missionaries, if they should be rude or try to act smart with any woman, even the stewardess. But be charitable, for sometimes our young men forget or do not know how to behave; but a little teaching, a few words of advice helps them wonderfully for they are honest and pure, and they offend through ignorance rather than intent.

Speaking of the stewardess reminds me that you will here get your first introduction to the tipping system so prevalent in

all European countries. I mean by this, that wherever you go in Europe you will find all those who do any service for you will expect a small fee besides their regular pay. It is certainly an abominable system, but we can't change it, you and I. All we can do is to accept conditions as they are and make the best of them. The steward who waits on you at table will expect something from you as you are leaving the boat. If you were going first-class, this amount would be increased enormously, as there are deck stewards, a stewardess and steward, head steward and others. I have paid \$15 in tips on one voyage in a fine steamer, and then did not give half what most of the passengers did. If your money has held out pretty well give your steward a dollar; if not, fifty cents will do. Even twenty-five cents with a cheerful word such as, "I wish I could give you more," will be gladly accepted by your steward. If you feel you cannot give anything, at least tell the man you are pleased with his services, and you would give him something if you had it. These things are expected and you must conform to them, or be thought a boor and a charlatan. From the time you reach the ship till you return to America, you will have this thing to face, so do it cheerfully and with a good grace.

Let me again urge you to be careful in all your behavior, especially at table. If any one tries to bully or "jolly" the steward; be sure you do not join in, even with a smile, but act at table as if it were the queen's table, no matter what others may do. Fruit is generally placed on the table before you sit down, but do not touch it till the last course. We have always permitted you growing, hungry boys to have two helpings at our own table, but this is not allowable in the world. There will usually be plenty served to satisfy your appetite before the meal is through, you may sometimes go hungry, for nearly all food is served in one dish, and passed by the waiter or steward to each guest in turn: and others will sometimes do what you will not; that is, they will heap their plates while they have a chance. But you will prefer your good manners to much food, and there will generally be enough. You have been taught to eat with your fork, to handle your dishes and knife and fork with care and quiet; likewise, you know better than to make any noise while eating, and your napkin will rest across your knees, and not be tucked under your chin.

Take your bread with your fingers, do not spread it, but break off a piece, and butter it as you eat it. Watch your neighbor, and be ready to offer any little service; do not be too intent on your food, but remember you are eating, not feeding. Try to introduce some instructive and pleasant conversation, but avoid noise and loud laughter or talk as you would the plague. Do be careful to modulate your voice; we westerners are such outrageously loud talkers, our loud tones and great guffaws of laughter startle and annoy the stranger or European, and prejudice them at once against us. Talk quietly and without gesticulation, and keep your jokes and fun for the privacy of your own rooms.

I must close this letter for the mail-carrier is at the door.

Always your loving

MOTHER.

Salt Lake City, Utah.

APRIL.

(For the Improvement Era.)

A bright, winsome maiden came tripping along,
 So gay was her laughter, so joyous her song,
 That the forest and rills took up the refrain,
 And the trees bent to listen, again and again:
 And the birds warbled sweetly the branches among,—
 "O bonny, sweet lassie we're glad you have come."

Then, all in an instant, her eyes filled with tears,
 And the wood-nymphs and elves were saddened with fears:
 "O beautiful fairy, say, why dost thou weep?
 So young and so tender, your secret we'll keep;
 You may rest in our counsels, full many our years;"
 She laughed in their faces, and burst into cheers!

A fickle, fair maid! but the flow'rs love her so;
 Whene'er she approaches, they spring from below,
 To weave her a mantle of emerald and gold,
 With lilies and violets her brow to enfold;
 One wave of her hand, and the soft breezes blow,
 And earth, like an Eden, with beauty doth glow!

Salt Lake City, Utah.

RUTH MAY FOX.

MONUMENTS AND ALTARS AT COPAN.

Among the curious ruins of Central America is the circus, or palace of Copan—"that valley of romance and wonder, where the genii who attended on King Solomon seem to have been the artists." "It lies in the district of country now known as the State of Honduras, one of the most fertile valleys in Central America." "The ruins are on the left bank of the Copan river, which empties into the Montagua, and so passes into the Bay of Honduras near Omoa, distant perhaps three hundred miles from the sea." The extent along the river, as ascertained by monuments still found, is more than two miles. "There are no remains of palaces or private buildings, and the principal part is that which stands on the bank of the river, and may, perhaps, with propriety, be called the temple." Says Stephens, who visited there in 1840:

This temple is an oblong enclosure. The front or river wall extends on a right line north and south six hundred and twenty-four feet, and it is from sixty to ninety feet in height. It is made of cut stones, from three to six feet in length, and a foot and a half in breadth. In many places the stones have been thrown down by bushes growing out of the crevices, and in one place there is a small opening, from which the ruins are sometimes called by the Indians *Las Ventanas*, or the windows. The other three sides consist of ranges of steps and pyramidal structures, rising from thirty to one hundred and forty feet in height on the slope. The whole line of survey is two thousand eight hundred and sixty-six feet, which, though gigantic and extraordinary for a ruined structure of the aborigines, that the reader's imagination may not mislead him, I consider it necessary to say, is not so large as the base of the great Pyramid of Ghizeh.

The plan was complicated, and, the whole ground being overgrown with trees, difficult to make out. There was no entire pyramid, but, at

most, two or three pyramidal sides, and these joined on to terraces, or other structures of the same kind. Beyond the wall of enclosure were walls, terraces, and pyramidal elevations running off into the forest, which sometimes confused us. Probably the whole was not erected at the same time, but additions were made and statues erected by different kings, or, perhaps, in commemoration of important events in the history of the city.

Along the whole line were ranges of steps with pyramidal elevations, probably crowned on the top with buildings or altars now ruined. All these steps and the pyramidal sides were painted, and the reader may imagine the effect when the whole country was clear of forest, and priest and people were ascending from the outside to the terraces, and thence to the holy places within to pay their adoration in the temple.

Within this enclosure are two rectangular courtyards, having ranges of steps ascending to terraces. The area of each is about forty feet above the river. Of the larger and most distant from the river the steps have all fallen, and constitute mere mounds. On one side, at the foot of the pyramidal wall, is a monument or "idol," of which the engraving represents the front. It is about the same height with the others, (13 ft. high, 4 ft. in front, and 3 deep), but differs in shape, being larger at the top than below. Its appearance and character are tasteful and pleasing, but the sculpture is in much lower relief; the expression of the hands is good, though somewhat formal. The figure of a man shows the relative height. The back and sides are covered with hieroglyphics.

Near this is a remarkable altar, which perhaps presents as curious a subject of speculation as any monument in Copan. The altars, like the idols, are all of a single block of stone. In general they are not so richly ornamented, and are more faded and worn, or covered with moss; some were completely buried, and of others, it was difficult to make out more than the form. All differed in fashion, and doubtless had some distinct and general reference to the idols before which they stood. This (see frontispiece) stands on four globes cut out of the same stone; the sculpture is in bas relief, and it is the only specimen of that kind of sculpture found at Copan, all the rest being in bold alto-rilievo. It is six feet square and four feet high, and the top is divided into thirty-six tablets of hieroglyphics, which beyond doubt record some event in the history of the mysterious people who once inhabited the city. The lines are still distinctly visible.

The engravings (see frontispiece) exhibit the three sides of this altar. Each side represents four individuals. On the west side are the two



Stephens' Central America.

ONE OF A SERIES OF STONE MONUMENTS, COLUMNS, OR "IDOLS," GIVING PECULIAR CHARACTER TO THE RUINS OF COPAN.



Stephens', Central America.

STONE MONUMENT AT COPAN—13 FEET HIGH, 4 FEET IN FRONT, 3
DEEP, SCULPTURED ON ALL FOUR SIDES. A RICH
AND ELABORATE SPECIMEN.

principal personages, chiefs or warriors, with their faces opposite each other, and apparently engaged in argument or negotiation. The other fourteen are divided into two equal parties, and seem to be following their leaders. Each of the two principal figures is seated cross-legged, in the oriental fashion, office or character, and on three of which the serpent forms part. Between the two principal personages is a remarkable cartouche, which reminded us strongly of the Egyptian method of giving the names of the kings or heroes in whose honor monuments were erected. The headdresses are remarkable for their curious and complicated form; the figures have all breastplates, and one of the two principal characters holds in his hand an instrument, which may, perhaps, be considered a sceptre; each of the others holds an object which can be only a subject for speculation and conjecture. It may be a weapon of war, and, if so, it is the only thing of the kind found represented at Copan. In other countries, battle-scenes, warriors, and weapons of war are among the most prominent subjects of sculpture; and from the entire absence of them here, there is reason to believe that the people were not warlike, but peaceable, and easily subdued.

* * * * *

In regard to the age of this desolate city, (Copan), I shall not offer at present any conjecture. * * * Nor in regard to the people who built it, or to the time when or the means by which it was depopulated, and became a desolation and ruin; whether it fell by the sword, or famine, or pestilence. * * * One thing I believe, that its history is graven on its monuments. No Champollion has yet brought to them the energies of his enquiring mind. Who shall read them?

SPEED THE MESSAGE.

(For the Improvement Era.)

Go, speed the message 'round the globe,
 Ye valiant messengers of peace;
 Ye brave and fearless men of God,
 Bid carnage, hate and war to cease.

Ye heralds true of life and love,
Oh, may ye firm, united stand;
To bear Christ's message from above,—
A faithful missionary band.

Go tell the world of better ways,—
The ways of God and Christ his Son;
Go spread the glorious gospel rays,
'Till o'er the earth his will be done.

Go tell the people of his love;
Aye, sound the tidings loud and long,
'Ere awful vengeance from above
Shall put an end to hate and wrong.

Let men prepare to worship him;
Let them forget the god of strife;
Bid them forsake the ways of sin,
And worship Christ, the God of life.

Go tell them of the God of love,
Whom they must learn to know and fear,—
That Christ, his Son, in clouds above,
To reign on earth will soon appear.

He cometh to establish peace,
And joy, and love, in every breast;
Then war and wickedness shall cease,
And earth be crowned with glorious rest.

ANNIE G. LAURITZEN.

Richfield, Utah.

AN INCIDENT ON THE SAN PEDRO.

BY WALTER J. SLOAN.

Let us not love in word, neither in tongue; but in deed and in truth.—I John 3: 18.

Train No. 72, on "The Salt Lake route" for Juab, Milford, Caliente and intermediate points, left Salt Lake on time, one bitterly cold night in February last. Travel was light, neither of the five coaches being more than half full. Near the rear end of the fourth coach sat a woman and child; the latter was a girl of about eight or nine years. The dress of the woman was poor, and a glance at her face showed a care-worn expression, as though she had suffered much, and was still suffering. The child leaned her head against the window with her eyes closed. Her face was pale, and seemed paler still, as viewed with its frame of dark tresses. That the child was sick needed but a moment's glance, while a minute of watching the woman's tender care would only strengthen such opinion. None of the passengers appeared to have noticed the mother and child as they entered the car, nor the mother's care in trying to make the child comfortable. Each passenger was busy with his or her own affairs, and the two were left to whatever care and trouble they had. In the smoker, facing each other, sat four knights of the grip, each represented a different line of trade, each was bound for Caliente, Goldfield and other new camps and towns, which had sprung into existence through the coming of the iron-horse, with the hopes of selling a big bill of goods. They had all met before, and at once proceeded to renew old friendship. Cigars were produced, and as they were about to be lighted one of the four arose with the remark: "Go ahead,

boys, I'll join you in a minute, I just want to take a run through the train and see if there is anyone on that I know. I'll be back in a minute or two." The other three lit their cigars and proceeded to chat.

As number four passed through the fourth coach, he noticed the mother and child. He did not stop, but passed on to the last coach, where he nodded to an acquaintance or two, and then started to return. Between the two cars he stopped for a moment and said to himself: "That woman in there appears to be in trouble, and the kid looks as though it was sick. It isn't any of my business, but I am going to stop and speak to her."

When he reached the seat where the mother and child sat, he stopped, raised his hat and said, "Pardon me, madam, is the little girl sick?"

"Yes, sir; she has been sick for a long time;" and then, in a whisper, that the child might not hear, "and I am afraid that she will never get any better."

"Oh, don't say that. I think that she will be better in a few days, you must never give up hope, you know."

"Yes, sir, I know that, and I try to hope, but I am afraid that it is no use."

The man turned the seat over and sat down opposite the mother.

"How long has she been sick?"

"Over a year, now. She took sick two months before her father died, and I have tried so hard to have her get well; you see, she is the only child I have now, I had two, but the other died four years ago. The doctors where we live could do nothing more for her, and they advised me to bring her to Salt Lake and see the doctors there. I came up yesterday morning, I have seen three of the doctors, who are said to be the best in the city in troubles such as she has. But none of them gave me any hope. Perhaps it was cruel of them, and I know that two of them didn't want to tell me, but they all told me the same; she cannot recover, and will live but a short time." The latter part of the statement was made in a low tone of voice, as though the speaker knew sorrow and the meaning thereof. Down her thin cheeks the tears coursed and fell to the floor.

The man turned his head for a minute. "And where are you going now?"

"We are going back home; there is nothing else to do."

At the word home, the child opened her eyes and asked, "Are we home now, mamma?"

"Not yet, dear, but we will be in a little while."

"Oh, I'm so tired, I do wish we were home."

"I know you are tired, but we will be home in a little while."

The child leaned her head against the window and closed her eyes. The man asked the mother where she lived and upon being informed said, "Excuse me, I will be back in a few minutes."

He looked neither to the right nor to the left, as he hurried through the train to the smoker. Going to his friends he said, "Boys, there's a sick child back here in the fourth coach, she's leaning her tired little head against the window pane when she ought to be in bed. We can make something that will do for a bed, until the mother reaches the station where they get off. I want each of your overcoats so that I can fix up something to make her comfortable."

"But say, Jack, tell us who it is and what about it."

"No time to talk now, this is a time to act," replied Jack, as he gathered up the four overcoats and started down the aisle. Stopping at the door, he turned back and said, "Boys, any one of you would do what I am doing now, and I'll tell you all about it after awhile. It's one of those cases in which what's done has to be done at once. Dan, you know the conductor pretty well, ask him to stop long enough at Provo for you to run over to that little restaurant on the south side of the track and get a warm drink and a sandwich or two, bring it into the fourth coach."

"But what about the cup and saucer?"

"Oh, hang it, buy the cup and saucer. Ed., you come with me and help me fix up a bed. Joe, you stay and watch our things until one of us returns."

As the two men with the four overcoats went through the train, the situation was hurriedly explained to Ed. Reaching the seat occupied by the mother and child, the man to whom she had told her story said: "Madam, if you will permit us, we will fix this seat so that it will be more comfortable to the little girl."

With a look the tired mother thanked them and arose from her seat.

"Now, Ed., you fix the seats while I hold the child."

Tenderly he lifted the child from her place by the window. She opened her tired eyes, and looking at her mother said, "Are we home, mamma?"

As one of experience, who knew how to make things as comfortable as possible on a railroad train, Ed. fixed the seat. The back was taken from one seat and placed between the others; three of the overcoats were spread upon the improvised bed, with the fourth for a pillow. When the man who had held the child attempted to lay her down, she whispered, "Are we home, mamma?"

As the train left Provo, the man addressed as Dan entered the car with a warm drink and something wrapped in paper which was handed to the first man, who passed it to the mother. The three men who saw the look on her face were repaid for all that they had done. Two of them left the coach, while the other remained. Two hours later, the train stopped at a little station, beside which stood a horse and wagon, in charge of a man whose form was bent with age. As the man, who had remained with the mother and child, lifted the latter from the train, he heard the woman say, "My father, sir." He passed the sleeping form to the gray-haired grandfather, and swung aboard the train as it pulled out.

Entering the smoking car, he joined his friends, and told to them the woman's story, finishing with these words, "I have a wife and a little girl just about the age of that one; we had two girls, but one died about four years ago. I thought of my wife and little one. We never know!"

The light of the cigars had died out; the new stories which each had intended to tell were forgotten, as the four men sought the sleeper in silence.

Salt Lake City, Utah.

TOPICS OF MOMENT.

Decision of the North Sea Commission.

The North Sea Commission rendered its decision in Paris, February 25, against the Russians who, under Admiral Rozhdestvensky, fired upon the British fishing fleet off the Dogger banks, in the North Sea, October 22, 1904. It will be remembered that at the time the English people were greatly excited over the incident, and a conflict was apparently averted by submitting the question to the decision of an international commission. The facts found by the Commission are practically those set forth by the press at the time.

The Russian Baltic fleet left the port of Libau in northwestern Russia, ostensibly to relieve Port Arthur, actually to put on a bold front in order to save, if possible, the Muscovite's face. When the fleet reached the North Sea, off Hull, it ran into a trawling fleet that was fishing by night out in the deep sea. Without any warning whatever to the trawlers, the Russians opened fire upon them, sank one vessel, killed two men, wounded a number of others, and then moved out without offering any assistance to the drowning men, after the mistake had been discovered. The excuse for such an uncalled-for attack, and such inhuman disregard of life, was that the Russians were attacked by a torpedo boat.

In order to avert an open conflict between two great powers, one of which already had a war on its hands, they agreed to leave the question to the Commission of whether or not a torpedo boat was among the fishing fleet, and whether it made any attack on the Russians. The Commission called to try the case was composed of admirals from different nationalities and held its sessions in Paris.

It finds that "the act of firing on the fishing fleet when no torpedo boats were present was, in the opinion of the majority of the Commission, unjustifiable." Continuing, the report says: "The Russian commissioner dissents from the opinion, and holds that the action of unknown vessels was responsible for what happened. The majority find that the firing, even accepting the Russian version, was unduly prolonged. The fishing fleet was in no way guilty of hostile action." They also think that Admiral Rozhdestvensky had good reason for continuing his voyage without rendering aid, but that he should have signaled some friendly neighboring vessels, and informed them that the fishermen were in need of assistance. The Commission thinks it was probably the arrival of a belated Russian ship that caused the firing, and that the cessation was finally caused by the *Donskoi* which signaled her approach.

Then follows the curious part of the report, to the effect that there was nothing which occurred to reflect upon the martial qualities or sentiments of humanity of Admiral Rozhdestvensky. Martial qualities! In other words, the "bravery" of the admiral is not to be put in question! There the Commission stultifies itself. The probable cause was the culpable negligence of one of the fleet's own ships which failed to give proper notice of its approach.

Again, the men on the trawlers were left to take care of themselves, and no one was even asked to go to their aid. The Commission finds that there was nothing inhuman in that. It was evidently a sop of comfort which the Commission—strongly pro-Russian—intended to throw to a discredited admiral. The Commission says Rozhdestvensky had "good reasons" for proceeding on his journey without offering the unfortunate fishermen, whose lives he had imperiled, any help. It does not say what those "reasons" were. Perhaps it thought best not to explain.

Again, Russia has been discredited in the eyes of all the world. And the question is, Will Rozhdestvensky be disciplined, or will Russia treat the matter with autocratic indifference? She is willing to pay the damages; and must, of course, pay the expenses of the Commission, which, it is estimated, will reach \$150,000. The damages, \$325,000, was paid on March 9, by Count

Benkerdorff, the Russian ambassador to Great Britain, to Foreign Secretary Landsdowne, and the incident is, to all appearances, closed.

Opening of the Twin Falls Canal.

One of the momentous events in Western irrigation took place on March 1st, when one of the greatest engineering feats of modern times was completed at Millner, near the Shoshone Falls of Snake river, Idaho. A great dam has been built across the Snake, and on that day, the iron gates of the dam were successfully lowered, causing the thunders of the falls to be hushed for nearly twenty-four hours while the waters of the mighty river were backed for from nine to fifteen miles up the stream, until the water was forced back into the opening of the canal, forty-eight feet above the level of the river. The occasion marks an epoch in the history of southern Idaho. By this enterprise many thousands of acres of arid land will be reclaimed, and prepared for thriving settlements.

The Twin Falls irrigation scheme represents an initial expenditure of \$2,500,000. The great dam raises the river forty-eight feet to the canal, which is eighty feet wide at the bottom, and one hundred and twenty feet wide at the top. The water at full flow in the canal will be ten feet deep and one hundred and twelve feet wide, at the surface. The dam is one thousand nine hundred feet long, seventy-nine feet high, four hundred feet through at the base; it is built of loose lava rock, with a wood and concrete core, the upper side being filled with puddled earth, the down side being left without such filling to allow the seepage water to run away freely without washing out the dam. The main canal, now completed, is twenty-six miles long; at the end of the twenty-sixth mile, it is divided in the "high-line" and "low-line" canals, which continue nearly fifty miles further westward. In the completed system, there will be about one thousand miles of main canals and laterals, making the largest irrigated tract on the western hemisphere, under one canal. The lands are rapidly filed upon, and many people are settling in the neighborhood. Two thousand people witnessed the dam opening. Twin Falls, which six months ago had only about twenty residents, had a population

in early March of over one thousand. The deserts of sage will soon be transformed into fruitful fields and gardens.

Condition of the Jews in Morocco.

The ninth volume of the *Jewish Encyclopedia*, which has just issued from the press, contains the following account of the condition of the Jew in Morocco:

From the cradle to the grave he is despised and vituperated, an apology being necessary for an allusion to him in polite society. Every possible indignity is heaped upon him, and he enjoys neither social nor civil equality with his neighbors; they tolerate him only because he renders himself indispensable, and knows how, under the most unfavorable circumstances, to amass wealth, which he is always ready to put out at exorbitant interest, and of which he may be ultimately despoiled by powerful officials. He is known as a "dhimmi" (plural, "dhimmiyyab") or tributary, since he is only tolerated on that basis, and special contributions are wrung from him on every possible occasion.

In most of the towns of Morocco the Jews are forced to congregate in the "Mellah"—in which they are confined at night by gates beyond which many of the women never pass. Those Jews who do so must needs walk barefoot, even riding being forbidden to them within the walls. certain streets approaching mosques and shrines are interdicted altogether. Outside the walls Jews may ride any animals but horses, which are considered far too noble for such despised individuals. In order that they may never be mistaken for their betters, a dark colored gabardine, with black skull cap and slippers, is compulsory for the men. The women, however, may dress as they like, which in some cities means, in the streets, placing a sheet over their heads to hide their faces in the Moorish fashion, and in others following closely the style adopted by their neighbors when indoors.

In the Atlas district, if a village has not a Jewish quarter, there is generally a companion village at a stone's throw, and devoted to the "tributaries," who are the peddlers, the craftsmen, and the muleteers, if not the farriers, of the district. The condition of the Jews in such villages is even worse than of those in the towns; for it lies between that of serfs and that of slaves. Some are under the binding protection of the local sheik, others pertain to private individuals, who have practically the right to sell them. They may not marry or remove their families till they have received permission from their so-called protectors; and without this protection they would not be safe for a

day. * * * Centuries of this oppression have naturally had a very deleterious effect upon the characters of the victims, who are cringing, cowardly creatures, never daring to answer back, and seldom standing erect, a people demanding the utmost pity.

The morals of this people, save in the matter of drunkenness, are certainly above those of their Mohammedan neighbors, and in consequence they are remarkably free from the diseases which their neighbors bring upon themselves. This is to some extent accounted for by the almost equally prejudicial system of child marriages, which prevails in the interior, where they usually take place at the age of six to eight. The little bride comes home to the house of her husband's parents, and her changed condition is made known by the kerchief with which henceforth her hair must be hidden. At twelve she may become a mother; but her husband, usually her senior by a few years, may by this time have become tired of her, and, if he can afford it, may put her away and take another. Bigamy is not common; and the descendants of the families expelled from Spain permit it only when the first wife consents.

The efforts of France to bring Morocco within the sphere of its influence may do much to alleviate the condition of the Jews there. The Mohammedans of Morocco are Arabs, and much more severe on the Jews than the Turks, who are a different race. The Jews have always found a large measure of freedom in Constantinople. The Polish Jews and those from Spain are much more intolerant toward each other than the Turks are toward either class.

Capture of Mukden.

The greatest battle of the world's history, has been fought at Mukden, the capital of Manchuria, from February 20, to March 10, under Generals Oyama, and Kuropatkin. The Japs under the former were victorious, and succeeded in completely routing the Russians, who sustained a loss of 155,000 men and 500 guns with all the great stores of ammunition, food and horses. The Russians fled to Tie Ling followed by the Japs with disastrous loss to the former. It is said that the Japs had at least 400,000 men in the field, and that the Russians numbered over 327,000.

EDITOR'S TABLE.

TEMPORAL AFFAIRS.

When President Brigham Young founded Utah, he and his associates devised plans to aid the people in temporal affairs, in addition to giving them the spiritual instructions needed. His actions were not altogether new to the Saints, for they had already learned, in Kirtland, in Missouri, Nauvoo and Winter Quarters, that there could be little spiritual advancement without providing some temporal comfort. They had learned by hard experience that in this world the temporal and spiritual go hand in hand, and that faith and works are close and inseparable partners in practical life. So, from the beginning, the Latter-day Saints have been a practical, working people. They have been builders of cities, pioneers, founders of settlements, colonizers and redeemers of deserts. And as President Brigham Young taught them temporal as well as spiritual salvation, so has each of his authorized successors, who has held the sacred trust of leader of this people, in this regard, followed in his footsteps. As he taught co-operation in mercantile affairs, in irrigation, farming, manufacturing, so have the authorities who have succeeded him, and, while remembering their spiritual, at no time have they lost sight of the temporal salvation of the Saints. In fact, from the first organization of the Church, its leaders have sought to provide labor for the people, by initiating enterprises of various kinds, and by establishing public works. The methods have necessarily differed as conditions have varied, but the idea has remained the same.

Just now much is being said about the wrongfulness of the

Church authorities interfering, or even taking part, in temporal affairs. Whereas, formerly it was pronounced a great blessing to the people, when they were poor and stood in need of assistance, of credit and financial aid, such action is now cried down by our enemies, as ruinous to progress—the commercialization of a sacred organization! The Latter-day Saints with their leaders have often been commended for their thrift and industry in building cities and inaugurating enterprises; for improving their temporal surroundings and their financial situation, providing labor for the unemployed, and for leading out in the establishment of industries.

Men have praised us for our practical qualities. But a new cry seems just now to have arisen against this idea, and, strange to say, the chief objector to the authorities of the Church mixing in the affairs of the world, is one who only a few years ago was the chief promoter in saddling upon them financial burdens which were so placed, at that time, for the benefit of the people. For some reason, personal it may be, he was anxious to have them placed back of some of the leading enterprises of the State—the great power plant in Ogden, Saltair, a railroad thereto, the first sugar company. Largely through the instrumentality of this same strenuous objector, they were involved in great debt, and the authorities, notably President Woodruff, were made to sweat blood to meet the bonds placed upon him. The legacy has been transmitted. Some of them died with its heavy weight still bending them down, and the burden is by no means yet lifted.

But it was thought a blessing in those days to help the people, by reviving business, providing work, opening markets for farm products, creating new enterprises, and establishing industries. And so it was to many. In truth, the people of the state are still reaping great benefits from the establishment of these industries. Even to this day, but for the willingness of the authorities to bear the responsibility of failure, some of these valued industries would never have been established. Countless thousands of dollars have been returned to the farmer because of the sugar industry, in the increased value of land and farm products.

It can be truthfully said that every financial plan undertaken by the Church authorities has been inaugurated for the sole purpose

of helping the people, and if they had not led out in these things, undertaken them, and stood back of them, these enterprises either never would have been begun, or would have failed because of the faithlessness of capital. The credit and prestige of the Church authorities saved them; and generally, when an enterprise has been well founded, the Church authorities have withdrawn, retaining only a small interest in each, giving men with capital and business capacity a chance to carry on the work. There is not a concern in which they have been interested whose stocks cannot be bought in the open market by any person having money and inclination to buy.

Furthermore, competition has not been stifled. Capital followed where success was pointed out by the credit and effort of the Church people. There is competition in every industry which the Church authorities have pioneered or initiated, and in which they have become, in a measure, interested—in the generation of power and light, in the manufacture of sugar, in banking, in mercantile and manufacturing business, in the drama, in printing, in the publication of papers and magazines, in mining, in amusements,—no man can truthfully assert that competing institutions are being stifled by their action. If anything, their initiative and credit have been an impetus to commercial enterprise, and, as a result, business of all branches is flourishing in our favored state. And none will successfully deny that in a moral way—in personal virtue, in business integrity, honesty, freedom from labor troubles, in equality in the distribution of wealth—the Latter-day Saints are one whit behind the people of any other state of the Union. I deny that there is any power, open or occult, in the Church which denies to any member of the Church, or to any person not a member of the Church, the privilege and right of competing with any organization in any line of business. The statement that certain of the authorities of the Church have threatened to crush, or in any other way interfere with, any competing business, is false. Such a denial would be unnecessary, only as far as it is needed to enlighten people not familiar with conditions here; every resident of the state must understand it.

I desire to say this much to the young men, and the Saints generally who, from the false statements set afloat by unprincipled

men, might be led to believe that the Church authorities have become corrupt in business affairs, and that they are conducting the Church as a vast corporation for the personal aggrandizement of one man, or one set of men, and they the officers of the Church. Nothing could be further from the truth; whatever enterprises the Church authorities are interested in, with the credit or influence of the Church, they have become so for the peoples' interests, and not for that of any one man nor class of men; and furthermore, the Church is not organized for the sake of making money. Where it has supported enterprises, it has temporarily done so with its credit, for the advancement, assistance, and welfare of the community.

This talk about the Church or its authorities ever having threatened, in any way, to crush any business, is founded in personal acrimony and falsehood. It is on a par with the declaration that free speech, and thought, and action, is suppressed by the President and authorities of the Church; one only needs to hear the speech, read the thought, and observe the actions of certain men, as a refutation, and to know that such declaration is false in the extreme, and very ridiculous.

JOSEPH F. SMITH.

THE APOSTATE.

There's the apostate, now. He's a queer creature. Very queer! He has some remarkable notions. And no matter who he is, or when he apostatized, he is all alike in some things. For instance, he always feels very much abused. No matter what has been done, or what left undone; your apostate, if he is the genuine article, feels that any number of people have been in league against him. Of course, there are those who simply drift out of the Church through indifference or general neglect. And indifferent and neglectful they generally remain. Again, there are those who leave other churches. But somehow, such people never manifest the real apostate spirit. For they fail to manifest the

infallible signs. Diagnose these cases, and the true symptoms will be found absent. One apostatizes only from truth, not error. But to return to our simon-pure apostate; for he generally turns on us. He not only feels he is abused, but in the abandonment of his self-piety he pictures whole cohorts of persons who have been conspiring for his overthrow. Symptom number one.

The next stage of his malady is exhibited when he begins to think he is twenty years ahead of the Church. The Church, according to him, is a good, old, doddering idiot, who has been a pretty fair specimen at one time, but now has lagged miles, leagues, eons behind your anxious apostate. If this—and but that—and perhaps in the days to come, if the Church can only be persuaded to get a hurry on itself—well, you know, it might be possible, in some dim and distant future for the poor old Church to catch the apostate and its own breath at the same time, and proudly linking arms with the soulful and condescending whilom apostate, together they might travel the comfortable broad way that leads to, you know where! Oh yes, and how graciously will your kingly apostate then forgive his long-time delinquent brethren, and how munificent will be his gifts, and self-applied donations; and how magniloquently will he pour out his healing eloquence to soothe all the wicked leaders who will then have repented and come bending and crawling to him. The picture of all this makes him weep in the night. And he weeps! Symptom number two!

Then this self-righteous individual, we are discussing, has another profound conviction: this usually is in the last stages of the complaint, and occurs about the time the officers have had to quarantine him; he resents being told of his affliction. It hurts his sensitive feelings to be told that he is an apostate. He is nothing of the kind! Don't you dare ——. The story of the Indian here comes to mind, "Me no lost," grunts the wandering Lo, "me no lost, wickiup lost!" And that's the case with our impatient patient; he hasn't apostatized, not he! It's the Church that's apostatized! He has fought and bled all his life for the same things for which he is fighting and bleeding now, so to speak! He, the great, the good, the only, he apostatized? Perish the thought, and with it the four hundred and fifty thousand people who think the thought! And most of all, perish the local, stake or general

authorities who are in the direct line of our apostate's vision. Down with the priesthood! Up with unbridled license! And thus ends symptom number three.

If the patient then gets the rabies, and goes out clothed with indignation and with flames bursting from his mouth, he is in the last stages of decomposition, and everybody should get out of the way. Keep out of the chamber of death and despair, unless duty calls you within. Then hang up all the disinfectants you can procure; be exceedingly careful of contagion, for the disease is said to be very catching for relatives and friends; cover up the mal-odorous remains of what was once a friend and brother, and depart as quickly as may be. Let us consign the rest to oblivion. Dost like the picture? Then avoid the disease!

SUSA YOUNG GATES.

TESTIMONY OF JOHN W. RIGDON.

The ERA has received the following interesting statement from New York City, under date of March 12, 1905:

Today, at a meeting of the Church of Jesus Christ of Latter-day Saints, held at 151 W. 125th Street, John W. Rigdon, son of Sidney Rigdon, made some remarks of which the following is an abstract:

I was baptized into the Church of Jesus Christ of Latter-day Saints when I was a boy of nine years, by Hyrum Smith, but was never confirmed a member. The baptism was witnessed by my father and Joseph Smith. I am now nearly seventy-five years old.

My father and family were in Pittsburg when Joseph was killed. On hearing of it, my father went immediately to Nauvoo, claiming that he should be the leader of the Church, but the apostles did not think so, and Brigham Young was appointed to take the lead. My father was very much hurt, and felt that his labors had not been appreciated.

In the early sixties, [he gave the year] I went to Idaho and thence to Salt Lake City. Eliza R. Snow and others tried to induce me to join the Church, but I did not, and came home to the

east rather poorly impressed with the Utah people. I determined to ascertain from my father whether he knew anything in regard to the origin of the Book of Mormon other than had been made public, and if such were unfavorable to the Church I should make it known. My father was then in his last years, and I found him as firm as ever in declaring that he himself had nothing whatever to do in writing the book, and that Joseph Smith received it from an angel. On his dying bed he made the same declaration to a Methodist minister.

myself well remember when Parley P. Pratt brought the book to my father's house, and presented it to him, and I also know that this was the first time that my father ever saw it. My sister, some nine years older than I, testified to me a few months ago that she also remembers when the book was first seen by our father. My mother has also told me that father had nothing whatever to do with the writing of the book, and that she positively knew that he had never seen it until Parley P. Pratt came to our home with it. These testimonies have clung to me ever since, and I could not forget them.

About five years ago, I corresponded with Joseph Smith, president of the Reorganized Church, and was well impressed with him. I knew him as a boy, and loved him. But I do know that he was not ordained to the presidency of the Church while his father was in Liberty jail, for I made the visit with him, and we did not leave each other during our stay there. The men who did ordain him later did not have the authority to do so. Men cannot confer what they themselves do not possess.

Something like five years ago, I again went to Salt Lake City. One day, as I was sitting in a bank and looking up at the statue of the angel Moroni, the conviction came to me that the builders of this temple are the people of God. Again and again, with increasing conviction, this testimony came to me as I looked upon the figure of the angel. I wrote to Joseph Smith of the Reorganized Church and asked what I should do, and desired that he should enquire of the Lord concerning it. He promised to do so, but I have not learned of the result. I read a sermon of his, a few months later, in which he declared that Brigham Young was the instigator of polygamy. This I knew to be false, from things I had

seen before Joseph's martyrdom. This falsehood turned me against the Reorganized Church. Elder John M. McFarlane baptized me into the Church of Jesus Christ of Latter-day Saints last summer, in the Hudson River, and I now bear testimony to the world that Joseph Smith was a prophet of God, and that Brigham Young was his true successor.

We declare that the above is a true report.

FRED J. PACK,
SADIE GRANT PACK.

QUESTIONS AND ANSWERS.

Further Explanation of Luke 22: 35-38.

Elder Carl A. Krantz, writing from Copenhagen, Denmark, says:

In the answer, in the late January number, given to the scripture in Luke 22: 35-38, it seems to me that a great opportunity is missed. I mean the opportunity to forcibly bring out a principle that is of immeasurable importance in our Church. The Lord has at times chosen to try the faith, obedience and courage of his servants, and that he has done in a very forcible manner by apparently contradicting himself. The Lord's command to Abraham about the sacrificing of his only son, after that son was given him in fulfilment of the promise that through him the seed of Abraham should be multiplied indefinitely, is certainly a climax, or an extreme point of trial, that only a true servant of the Lord could withstand. And so in the case referred to above. After having been taught to "love their enemies," and to turn the other cheek, when assailed, it must certainly have been a terrible shock to hear that they should provide themselves with swords. But in neither of these cases did the Lord intend that his servants should use the murderous implements; it was only a supreme trial of their faith. And it was no doubt a character-building ordeal that the Lord knew would be of immense value to them in after life. Now in our days we have had the "Zion's camp" movement, which I claim was an undertaking exactly on a par with that peculiar command

of Jesus. Just imagine an armed expedition, consisting of representatives of the meek and lowly Jesus, under leadership of the Lord's prophet, marching out to use force against their fellow-men! That was certainly a paradox that would try the faith of any man. But those who went through it used no force, and became experienced and qualified for greater labors in the Lord's service. But the greatest value, in a correct explanation of that saying of Jesus, lies, I think, in the help it gives us to understand the meaning and purport of other tests, or extreme points of trial, sometimes seemingly entirely out of keeping with the spirit of the gospel, administered to the Saints in other ways, to impress the solemnity of the covenants which they have entered into. Their proper comparison to these similar cases out of the Bible is, in my estimation of incalculable value, especially for the young people to understand.

Confer, Ordain, Set Apart.

A boy who is a deacon, is to be ordained a priest. In the ordination, is it proper to say, We set you apart as a priest? Should not the words, We ordain you, be used?

Yes; *ordain* should be used. In this connection it is well to remember that in the matter of the bestowal of the priesthood, there is no set or prescribed form; but it is proper and fitting to *confer* the priesthood; so also, to *ordain* to one of the offices of the priesthood; and to *set apart*, in appointing or assigning a person to fill a temporary place or position; as, for instance, to be a home or foreign missionary, to be a president or counselor of an auxiliary organization, etc. In other words, *confer* the priesthood, *ordain* to an office in the priesthood, and *set apart* to a temporary position in the Church.

"MAN PROPOSES."

Replying to the request to give the moral of the story bearing the above title, in the March ERA, a large number of young

men have forwarded their answers. Out of the number, we have selected the following, which are samples of the best received:

As the stars differ from each other in size and brilliancy, so differ people from each other in temperament, fancies and tastes. All people cannot be taught and led in the same way. Some are strong willed, others mild. In governing them, we must deal accordingly.—SYLVANUS IVERSON.

Solve your own problems, rather than copy entirely from the slate of your neighbor.—EDMUND W. CARBINE.

Some girls have to have their minds made up for them; some don't. —ERIN QUIST.

NOTES.

Let no man talk of freedom until he is sure he can govern himself. —*Goethe.*

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, is a step nearer the life of Christ.—*Dean Stanley.*

There is no duty so much underrated as the duty of being happy. By being happy we sow anonymous benefits upon the world, which remain unknown even to ourselves, or, when they are disclosed, surprise nobody so much as the benefactor.

The giraffe once had a short neck,—that was all he had expressed of himself,—but his pasture ran short and he began to reach up for the palm leaves. He reached and looked, and reached again. This exercise stretched his neck, until it is now long enough to reach the palm tops, so it has ceased to grow longer. As long as he kept reaching out, his neck kept growing.

As long as we aspire, look up and not down, as long as we keep stretching our minds over great problems, we shall continue to grow.

Some guilty people might be taken for innocent, if they were not, like the Scotchman, too anxious to have people believe a lie. It is told of a certain prominent Englishman, that while, on one occasion, he was

writing a letter in a restaurant, he noticed a Scotchman reading it over his shoulder. The letter concluded as follows: "I would write more if it were not for a —— inquisitive Scotchman, who is looking over my shoulder and reading every word I write."

"It's a lie, sir," shouted the Scotchman, "I haven't seen a word."

The great prizes of life do not fall to the most brilliant, to the cleverest, to the shrewdest, to the most long-headed, or to the best educated, but to the most level-headed men, to the men of soundest judgment. When a man is wanted for a responsible position, his shrewdness is not considered so important as his sound judgment. Reliability is what is wanted. Can a man stand without being tripped; and, if he is thrown, can he land upon his feet? Can he be depended upon, relied upon under all circumstances to do the right thing, the sensible thing? Has the man a level head? Has he good horse sense? Is he liable to fly off on a tangent or to "go off half-cocked?" Is he "faddy?" Has he "wheels in his head?" Does he lose his temper easily, or can he control himself? If he can keep a level head under all circumstances, if he can not be thrown off his balance, and is honest, he is the man wanted.—*Success.*

The most effectual way to avoid the temptation to wrong-doing is to fill the mind, the heart, and the life full of right-doing. The inculcation of good manners and good morals will be the inevitable result of this thorough development of the whole nature of the child to be realized in the school of the future.

And for the part that horticulture will take in the work of the school of the future and the moral lesson it will teach the child, let us listen to these words of Henry Ward Beecher:

"The sun does not shine for a few trees and flowers only, but for the wide world's joy. The lonely pine on the mountain top waves its dark boughs and cries, 'Thou art my sun!' The grain in the field calls out, 'Thou art my sun!'

"God sits glorious in heaven, not for a favored few, but for all; and there is no creature so poor or so low that he may not look up with child-like trust and say, 'My Father, Thou art mine!'"—*Maxwell's Talisman.*

IN LIGHTER MOOD.

Friend: "Did you get the appointment?"

Office-seeker: "Nah! I got the disappointment!"

"The evening wore on," continued the man who was telling the story.

"Excuse me," interrupted the would-be wit; "but can you tell us what the evening wore on that occasion?"

"I don't know that it is important," replied the story-teller. "But if you must know, I believe that it was the close of a summer day."—*Commercial Tribune*.

One day Senator Hoar was joined in the corridor of the Capitol by a former colleague, and as they approached the entrance to the Senate Chamber, Mr. Hoar motioned his companion to pass in first.

"After you," said the ex-senator, drawing back.

"No, indeed" retorted Senator Hoar; "the X's always go before the wise."

"When I hear a man boast that he is conservative," said Thomas Taggart, chairman of the National Democratic Committee, "I am reminded of a story told of William Travers, the stuttering joker, once famous in New York.

"Travers went to the hall in which the Siamese Twins were first exhibited in this country. He gazed at them for a time as they sat with the bond of flesh that united them exposed to view. Then Travers, with his face as serious as an owl, remarked, 'B-b-b-brothers, I p-p-presume?'"

You must not be sure you have a bov's heart because you have his ear. A teacher recently required an unusually obstreperous boy to remain after school, so that she could have a heart-to-heart talk with him. She kept him for a time, and gave him such counsel as seemed to move his heart. He looked at her straight and attentively, until she felt she had succeeded. She only realized the futility of her effort when, after she had concluded, he said calmly to her: "Teacher, it's your lower jaw that moves when you talk, ain't it?"

The *Denver Republican* gives this incident as an illustration of the current saying, "As broad as it is long." It also shows that there are other places besides southern Utah where the country is dry:

A man who drove across the country last summer to a little town in western Kansas met a farmer hauling a wagon-load of water.

"Where do you get water?" he asked.

"Up the road about seven miles," the farmer replied.

"And you haul water *seven miles* for your family and stock?"

"Yep."

"Why in the world don't you dig a well?" asked the traveler, excitedly.

"Because, stranger," the farmer said, calmly, "it's just as fur one way as the other."

This is a good one with which to meet the ward bishops. It has probably never before suggested itself to men in these parts who evade giving their share of money for meetinghouse expenses. It is told by *Harper's Weekly* that in a suburb of New York City a priest of one of the churches announced that a collection would be taken up to defray the cost of coal for heating the church. Nearly everyone in the parish contributed except one Muldoon.

A day or two thereafter, the priest, happening to meet Muldoon, said:

"Dennis, why didn't you give something towards the coal bill?"

Whereupon Dennis gave his reverence a sly wink.

"Come, come, father," he said. "The idea of your thrying to make us believe the money is wanted to buy coal for the church, whin I as well as your riverence knows that it's heated by steam!"

William T. Dantz, who was with President Roosevelt while he was a western rancher, relates in *Harper's Weekly* an incident illustrative of the president's temper—although, he says, it is the only time he ever knew it to get away from him. It was during the last round-up of cattle, and Roosevelt and Dantz were saddle comrades and bedmates. It was a stormy night, and they went to bed—which consisted of tarpaulin-covered-blankets on the wet ground—tired and hungry, the rain having drowned the cook's fire. "Hardly had we turned in," says Mr. Dantz, "when a night rider slashed a wet lariate across our bed, calling out, 'All hands out; cattle breaking away!' With a groan I slipped out sideways, and gripped in the darkness for my pony's picket-line. Suddenly I heard a burst of picturesque language, the gist of which was a general malediction on the country, the man who made it, the men who lived in it, and the blankety-blank fool that would leave God's country for such a blankety-blank wilderness—but there are certain situations too sacred to be described."

EVENTS OF THE MONTH.

BY JOSEPH F. SMITH, JR.

Local—February, 1905.

DIED.—Thursday, 2nd, in Pleasant Grove, Thomas C. Beck, born in Buckinghamshire, England, March 23, 1840, came to Utah with his parents in 1848.—Wednesday, 8th, in Fairview, Emmeline P. Miner, born Dec. 6, 1844, in Hancock county, Illinois, crossed the plains in 1853, and settled in Springville.—Sunday, 12th, in Hyde Park, George Seamour, a pioneer of Cache county, who crossed the plains in 1853. He was a member of the 17th quorum of Seventy and was born in Feb., 1838, in Suffolk, England.—Monday, 13th, in Bountiful, Newton Tuttle, born in North Haven, Connecticut, in 1835, joined the Church and crossed the plains in 1854.—Tuesday, 14th, in Provo, Julia D. Strong, born Sept. 28, 1832, in Gloucestershire, England, emigrated in 1852.—Tuesday, 14th, in Newton, Cache county, Ann D. Jenkins, aged 85 years, born in Wales, and a resident of Utah since 1861.—On the same day, in West Weber, Samuel F. Walker, born Jan. 2, 1836, in Yorkshire, England, emigrated in 1861.—Wednesday, 15th, in Sugar, Salt Lake county, James Briggs, veteran of the Blackhawk War, born in Manchester, England, Jan. 4, 1845, came to Utah in 1856.—Friday, 17th, in Provo, Mrs. Ann Jones, born March 16, 1816, in Brymbo, Wales, emigrated in 1856.—In Ogden, 18th, Catherine M. Rolapp, mother of Judge Henry H. Rolapp, born July 20, 1830, in Germany, and a resident of Utah since 1891.—Monday, 20th, in Beaver, John X. Smith, a pioneer of southern Utah, born Northampton, England, Sept. 9, 1828, came to Utah in 1851. For many years he was Bishop of Beaver ward.—Tuesday, 21st, in Salt Lake City, William Pinney, superintendent of city school building construction of Salt Lake City, born London, July 10, 1843, and emigrated to Utah in 1866.—Wednesday, 22nd, in North Ogden, Wesley Rose, one of the oldest residents of that place. He was born March 23, 1821, on Lake Erie, was baptized in 1838, and came to Utah in 1850.—Tuesday, 23rd, W. A.

Nelden, wholesale druggist of Salt Lake City, formerly member of the Board of Education, committed suicide at his residence.—Saturday, 25th, in Baker City, Oregon, Mary K. Stoker, born in Abbyfale, County Limerick, Ireland, May 6, 1841, came to Utah with her parents in 1852.—In Provo, Sunday, 26th, John G. Coultrin, son of Zebedee and Mary M. Coultrin, born in Nauvoo 62 years ago, came to Utah in 1852.

THE SMELTER SMOKE TROUBLE.—On Thursday, 23rd, the Salt Lake county Board of Health served notice on the smelter companies in Salt Lake county notifying them that at a meeting of the county board of health of Salt Lake county, Utah, held Feb. 16, 1905, the smoke and fumes arising from their smelters were declared to be a public nuisance, and the same was ordered abated immediately.

The companies on which this notice was served are: United Smelting company, Utah Consolidated Mining company, Bingham Copper & Gold Mining company, and Bingham Consolidated Mining company.

ELDER L. JOHN NUTTALL DEAD.—Thursday, 24th, Leonard John Nuttall, a widely known citizen of the State died unexpectedly, at his home in Salt Lake City. He was the son of William and Mary Langhorn Nuttall, and was born in Liverpool, England, July 6, 1834. In the year 1852, he emigrated, and made his home in Provo where he took an active part in Church work and in the suppression of Indian outbreaks in that section. He was ordained a teacher, February 22, 1857, a seventy, May 19, of that same year; and in 1867, he became a High councilor in the Utah stake. In 1874-75 he filled a mission in Great Britain, and in August, 1875, just after his return home, was ordained a bishop and set apart to preside over the Kanab ward and the six adjoining settlements. This position he held until April 17, 1877, when he was called to preside over the Kanab Stake of Zion. In June, 1879, he became private secretary to President John Taylor, and held this position until President Taylor's death. Elder Nuttall was also private secretary to President Wilford Woodruff, until 1892, when he was given work that took him more into the open air, because of his failing health. Since that time he has been constantly employed in the interest of the Relief societies, looking after the real estate matters of the wards and stakes, and also the legal interests of that society. At the time of his death he was an active member of the Deseret Sunday School Union, and the board of Religion Classes of the Church. From 1881 to 1887, he served as Territorial Superintendent of District Schools. The funeral was under the direction of the Deseret Sunday School Union, and interment took place in the Provo cemetery. Elder Nuttall was a useful

man, possessed of sterling characteristics and active in good works all his days.

ALFRED B. LAMBSON, PIONEER OF 1847, DEAD.—In Salt Lake City, Sunday, 26th, Alfred B. Lambson, son of Boaz and Polly Walworth Lambson, a pioneer of 1847, died. Elder Lambson was born in Royalton, Niagara county, New York, Aug. 27, 1820; joined the Church in Nauvoo, April 4, 1844, was ordained a seventy April 13, 1844, and filled a mission in Virginia that same year, being called home to Nauvoo on account of the martyrdom. He married Melissa Jane Bigler, November 25, 1845, and was endowed in the Nauvoo Temple. He crossed the plains in Daniel Spencer's company, in 1847, arriving in Salt Lake valley September 25, 1847. He was a mechanic of great ability, and forged all the mill irons used in the first seven mills in Utah, excepting those brought over the plains, and used in the mill of Isaac Chase. He also forged all the dies, punches, etc., pertaining to the Deseret Mint, excepting the drop-hammer forged by Martin Peck. Elder Lambson's house, which is still standing, was the first house plastered in Salt Lake City. From 1852 to 1854, he filled a mission in the West Indies and passed through many trying scenes during pioneer days.

SENATOR KEARNS' SPEECH.—The presenting of a joint resolution providing for a constitutional amendment prohibiting polygamy, by Senator Dubois, of Idaho, Monday, 27th, in the United States Senate, gave to Senator Kearns the opportunity, on the 28th, to read an abusive, malignant speech—doubtless prepared for him for the occasion—against the Church of Jesus Christ of Latter-day Saints and its officers. He falsely accused the authorities of the Church with controlling the State of Utah, politically, in business, and in various other ways, to the detriment of the people of the state; of using the tithing of the Latter-day Saints for private purposes, and of placing burdens upon the Saints that they were not able to bear. The speech was received with poor grace, many of the Senators looking upon the effort as being founded in the disappointment on the part of Mr. Kearns in not being able to control the authorities of the Church or get their support to further his political ambitions.

WINTER OF 1904-5.—Early in the month of February the temperature in Utah began to fall, due to a cold wave which passed over the State. On the 12th, the thermometer in Salt Lake City registered 4. 2 degrees below zero, being the coldest day of the season. It then rapidly rose, and at noon, 19th, registered 50 degrees. Since that time, spring

weather has prevailed. The winter of 1904-05, in Utah, has been one of the mildest in the history of the State.

Local.—March, 1905.

UTAH LAND DISTRICT BILL.—On the 3rd, the president of the United States signed the Smoot bill dividing Utah into two land districts. The bill passed the Senate on the 28th of February. The Uintah reservation will be included in the new land district, while the new land office will likely be located in Vernal. The plats of the reservation are being held for filing in the new office.

TERRIBLE ACCIDENT AT GRANGER.—One of the worst accidents in the history of the Church occurred in the Granger ward meetinghouse, Tuesday evening, March 7, during the services of the Mutual Improvement Associations of that ward. It was caused by the explosion of an acetylene gas tank, in the basement of the building, during the preliminary program, and just before the separation of the young people for class work. Nellie Mackay, daughter of Elder David Mackay, was killed, and about twenty-six others were painfully injured. The walls of the building were wrenched, parts having been carried entirely away, while the roof was raised from the building by the concussion. Miss Mackay was singing a sacred solo; the organ by which she stood was nearly directly over the gas tank, in a position to receive almost the full force of the explosion. The meeting house was shaken to its foundation, and when lights were brought to the darkened room, it was evident that the pulpit had been blown to the ceiling, carrying with it the organ, which fell upon Miss Mackay and killed her. The pulpit was splintered into bits of wood as small as a lead pencil. The building was completely ruined. The organist, a daughter of Commissioner W. J. Horne, miraculously escaped without serious injury, being carried the entire length of the house, landing on one of the men at the opposite end of the hall. It is marvelous that there were no other fatalities, and clearly a miracle that all were not killed. The gas plant has been used in the building for several years, and the reason for the calamitous occurrence has not been discovered.

DIED.—In Logan, Wednesday 1st, Benjamin Williams, a native of Wales, born in 1824, embraced the Gospel in 1853, coming soon thereafter to Utah, where he has always been an active Church worker.—The same day, in Levan, John W. Shepherd, born at Charlotts Place, Southampton, England, March 27, 1831; baptized May 29, 1849, and a resident of Utah since 1866.—Thursday, 2nd, in pleasant Grove, Thomas C. Beck,

born in Wolverhampton, England, March 23, 1840, and came to Utah in 1848.—In Payson, Monday, 6th, Lucinda Windward, born in Grassfield, Canada, September 24, 1837, received the Gospel in Nauvoo, and came to Utah in 1855.—In Lehi, the same day, Alexander Loveridge, a pioneer of that place, born April 14, 1828, in Ontario county, N. Y.—The same day, in Provo, Mrs. Ann Bolton Smith, widow of Alma Smith, and a pioneer of 1847, born in New York, 64 years ago. She was the daughter of Curtis E. and Rebecca Bolton.—Wednesday, 8th, in Riverdale, Weber county, Eliza Clough, aged 80 years.—In Ogden, Wednesday, 8th, Sarah M. Tharp, born May 12, 1811, at Zanesville, Ohio.—Sunday, 12, in Deweyville, Matilda Evans, of Lehi, widow of Israel Evans who served in the Mormon Battalion. She was one of Utah's early pioneers.—On the same day in Ogden, the funeral of Lucy Seager, a pioneer of Weber county, was held.

Domestic.—February, 1905.

THE STATEHOOD BILL.—On the 27th, the Senate of the United States passed the Statehood bill, after amending it so as to admit Oklahoma and Indian Territory as one state, and New Mexico as another, leaving Arizona a territory. The original bill, as it passed the House, in April, 1904, provided for the admission of Oklahoma and Indian Territory as one state, and New Mexico and Arizona as another. The action of the Senate was displeasing to the members of the House, many of whom declared that they would not vote for the bill in its present form.

DEATH OF GENERAL LEW WALLACE.—On Wednesday, 15th, General Lew Wallace, author, soldier and diplomat, died at his home in Crawfordville, Indiana. He was born in Brookville, Franklin county, Indiana, in 1827, and fought through the Civil war, in the Eleventh Indiana Volunteers. He served in West Virginia, first as an adjutant-general, and then as brigadier-general, commanding a division at Donelson; and in 1862 he was made major-general. General Wallace passed through many notable engagements of the war, including Shiloh, the defense of Cincinnati, and the battle of Monocacy. He was also a member of the court that tried the assassins of President Lincoln, and president of the court that tried and convicted Henry Wirz, the commandant of Andersonville prison. From 1878 to 1881, he was Governor of New Mexico, from 1881 to 1885, Minister to Turkey. Among his writings are *Ben Hur*, which appeared in 1880, one of the most popular novels ever written; *The Life of General Harrison*, 1883; *The Fair God*, 1873; *The Boyhood of Christ*, 1888; *The Prince of India*, 1893; and *The Wooing of Malkatoon*, 1898.

FATAL MINE EXPLOSION IN ALABAMA.—In a coal mine at Virginia, Alabama, on the 20th, 116 men were imprisoned by an explosion which closed the entrance of the mine. The workmen near the entrance were killed by the explosion and the others suffocated before aid could reach them. Nearly one hundred families, and about three hundred children are left destitute through the terrible accident.

ACQUITTAL OF JUDGE SWAYNE.—The United States Senate, on the 27th, acquitted Judge Charles Swayne, of Florida, of all the charges entered against him in the impeachment trial which has been pending before the Senate for some time.

Domestic.—March, 1905.

PRESIDENT ROOSEVELT AND CABINET.—The inauguration of President Theodore Roosevelt as president of the United States, and Charles W. Fairbanks as vice-president, took place in Washington, on the 4th, attended with elaborate ceremonies. The oath of office was administered by Chief Justice Fuller. On the 6th, the president sent to the Senate for confirmation the names of the members of the cabinet. They were confirmed, and are as follows: John Hay, District of Columbia, Secretary of State; Leslie M. Shaw, Iowa, Secretary of the Treasury; William H. Taft, Ohio, Secretary of War; William H. Moody, Massachusetts, Attorney-General; George B. Cortelyou, New York, Postmaster-General; Paul Morton, Illinois, Secretary of the Navy; Ethan A. Hitchcock, Missouri, Secretary of the Interior; James Wilson, Iowa, Secretary of Agriculture; Victor H. Metcalf, California, Secretary of Commerce and Labor.

DEATHS OF NOTABLE PERSONS.—Mrs. Jane Stanford, widow of Senator Leland Stanford, of California, died in Honolulu, on the 1st. She had largely endowed the Leland Stanford University, and was one of the most benevolent women of the United States.—Ex-Senator Edward O. Wolcott, of Colorado, died on the same day in Monte Carlo, France, where he had gone to benefit his health. He was a Republican in politics, and served two terms in the United States Senate, from 1889 to 1901.—Judge John H. Regan, the sole survivor of the Confederate Cabinet, died at Palestine, Texas, on the 6th, aged 86 years.—On the 9th, Senator William B. Bate, of Tennessee, twice governor of that State, Congressman for over eighteen years, and a veteran of the Mexican and Civil wars, died suddenly in Washington. He was 78 years of age.

Foreign.—February, 1905.

THE SIMPLON TUNNEL.—The piercing of the Simplon tunnel through the Alps, connecting Switzerland with Italy, was completed Friday morn-

ing, February 24, at 7:20 o'clock. This work was commenced in 1898, and during its progress many difficult problems had to be solved, and many unexpected obstacles were encountered. The work of preparing the tunnel for a permanent railway will be pushed as rapidly as possible. The piercing of the tunnel is regarded as one of the greatest engineering achievements of the age. Its length from Brigue, Switzerland, to Iselle, Italy, is about twelve miles.

AFFAIRS IN RUSSIA.—On the 8th another strike began in Russia, owing to the failure of employers to concede to the demands of the workmen. Further outbreaks occurred in Poland, on the 9th, and the following day troops fired on the strikers at Sosonovice and at Lodz, many were killed and wounded. About the 23rd, the workmen in all the factories in the Czarinakawsa district, the chief manufacturing district of Warsaw, struck. On the 20th, the students, professors and directors of the University of St. Petersburg held a meeting and voted to close the institution till fall, and adopted resolutions boldly demanding liberty throughout the empire. Most of the railroads at the close of the month were under martial law. The country between the Black and Caspian seas was in revolt, and the situation throughout the country appeared to be growing worse.

BERLIN CATHEDRAL DEDICATED.—On February 27, the consecration of the New Lutheran Cathedral, in Berlin, took place, and is one of the events of international importance in the religious world. It is intended that the Berlin "Dome" as it is called shall be a universal cathedral for all Protestants, as St. Peters at Rome, is for all Catholics. The German Emperor has said: "I should like Protestants everywhere to feel that they have an interest in this building, have a pride in it, and feel welcome here of right." The following gives an idea of the size, uses and cost of the magnificent structure, one of the great buildings of the world:

The new Cathedral, or Dome, of Berlin was projected by the late Emperor Frederick and his Empress as a kind of Westminster Abbey of Germany, and has been fourteen years in building. In the immense crypts already lie the bones of eighty-seven Hohenzollerns, and in future, besides the sovereigns, the great German dead will be placed there.

The building is 341 feet long, as against the 500 feet of St. Paul's, London. The cupola, with the lantern, rises to a height of 325 feet from the pavement, while that of St. Paul's is 365 feet high. The two bell towers at the west end are 211 feet high.

The corner-stone of the cathedral was laid in 1894. The Prussian

Diet contributed \$2,500,000 to its erection, but this sufficed only for the actual building. The very elaborate decoration and mosaic work is as yet hardly begun. The organ, with 7,000 tubes, is the largest in the world, except that at Riga. The church is built of yellow sandstone, though vari-colored marble has been employed for pillars. The architect is Professor Raschdorff, the style a mingling of Byzantine and Romanesque.

Foreign.—March, 1905.

RUSSIA'S TROUBLE.—On the 1st, the governor-general of Poland, proclaimed a partial state of siege in the governments of Kalisz, Lublin, Kielce, and Lomza. The strike on the Vistula railway was subdued, and train service was resumed. On the 3rd, the Czar called on the people to rally around the throne and defend the country from internal enemies, during the times of trouble in the far East. In the afternoon of the same day, he published a rescript granting the people's demands for a popular assembly, but stoutly declared for "the absolute immutability of the fundamental laws of the empire." The first was prepared by the Holy Synod, the second by his Ministers, hence the apparent contradiction, showing his vacillation.

FALL OF MUKDEN AND KUROPATKIN.—At 10 o'clock on the morning of Friday, 10th, Field-Marshal Oyama captured Mukden, the headquarters of the Russian army, after a determined and continuous struggle, lasting since the latter part of February. The extent of the disaster to the Russian forces has not been fully determined, but they lost heavily on the field of battle, in prisoners and in supplies. It is estimated that between 40,000 and 60,000 prisoners were taken by the Japanese. General Kuropatkin, with his demoralized forces, is retreating towards Tie Pass, pursued by the Japs. Kuropatkin was dismissed with disgrace, on the 17th, and General Linevitch succeeded as commander-in chief of the Manchurian army. An army of 450,000 new soldiers will immediately be mobilized and sent to the front, so it is declared; though this is generally considered bravado, intended to secure an offer of acceptable peace terms from Japan.

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